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HERALD

AT HOME AND ABROAD

JULY 1936

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Foreword

In this issue we major in youth; especially in the summer conferences where several thousands of our choicest young people will dream dreams and form life purposes.

Our cover suggests the sunset services of each conference, and the flaming spirit of those aroused to Christian action in such quiet, impressive hours.

This July number will be of special interest to the friends of the Education Society, we hope. Among the most useful articles will doubtless be that which has been written on Missionary Education by Jeanette Perkins.

Mr. Cleveland, pastor in Brooklyn, Conn., who writes much prose and verse, will be the chief contributor to the forthcoming *Guest Book* of the Commission on Missions. Mr. Ensminger is President of Southern Union College in Alabama. Mr. Chirgwin is General Secretary of the London Missionary Society, the foreign mission board of English Congregationalists. Secretary Clark has just returned from an administrative visit to India. Mr. Riggs is President of Anatolia College in Saloniki, Greece, which is the ancient Thessalonica; to the Christians in that city the Apostle Paul addressed his epistles to the Thessalonians. Mrs. Jeanette E. Perkins (Brown) is Associate Editor of the Congregational Publishing Company.

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At Home and Abroad

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Continuing the *American Missionary* and the *Missionary Herald*

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CONTENTS

COVER. Vespers in Florida. Photo provided by Mrs. Emma Boardman.

EDITORIAL. What About *Our* Youth? 291

ARTICLES

Our Supposedly Godless Children. By Philip J. Cleveland . . 292
It Happened in the Deep South. By Ross Ensminger . . . 294
Five Fallacies Probed. By Brewer Eddy 297
An Apostle to America. By Ruth Isabel Seabury 298
A Million for Missions. By A. M. Chirgwin 301
"We Need More Missionaries." By Alden H. Clark . . . 302
The Church of the Thessalonians. By Ernest W. Riggs . . . 304
Christian Citizenship: Devotional by Lillie J. Rymond . . 308
Congratulations, Dr. Cady! 309
Madame Superintendent 310
The First Joint Report of the Home Boards 311
Untouchability in America. By George N. White . . . 312
Two Coöperative Farmers 313
A Pastor-at-Large for the Central South 314
Minnesota's New Superintendent 315
Pilgrim Fellowship Pointers. By Harry T. Stock 315
Literacy and Laubach 316
That Adults May Learn. By Herbert W. Gates 318
Lake Geneva, 1936! By John L. Lobingier 319
The Missionary Education of A Teacher. By Jeanette E. Perkins . 321
A Notable Peace Project 324
Summer Conferences 327

CAMERA NEWS. By Dorothy P. Cushing 307

SECRETARIAL SIDELIGHTS. By John R. Scotford 320

BOOK CHAT 325

THIS, THAT, AND THE OTHER 332

PERSONALS 333

IN MEMORIAM 334

CHRONICLE 336

Attending a Summer Conference at Placerville, So. Dakota, means going to the well several times a day.

The Summer Conference season is upon us. Thousands of our best boys and girls will expose themselves to those ideas that have ever moved the world. Many will drink deep of the waters of Life. Not a few will find their ideals and purposes shaped anew by the Spirit of Jesus. And after hearing voices and seeing visions and giving themselves to definite service, they will return to their home towns and churches eager to share their new Life in God and to do something socially constructive.

Such youth are the hope not only of the Church but also of our country. For our Democracy can only be saved by a younger generation inspired by an enthusiasm as hot as that of the youth of Communistic Russia and Fascist Italy and possessed by a patriotism as ready to sacrifice for the common good as that of Germany.

Hats off to the Christian youth who are starting out to build a new world!

What About *Our* Youth?

"VIRTUALLY every American who returns from the great dictator-ruled states of Europe—Italy, Germany or Russia—brings the same report. The older people may be cool or even quietly antagonistic toward the new fascist or communist regimé, but the younger folk are wholeheartedly and aggressively for it.

"They demonstrate their enthusiasm for Mussolini, Hitler or Stalin not merely by parading and performing military exercises. They live the spirit of the new state with a selfless devotion. They deny themselves many of the conventional pleasures of youth.

"They are eager to die for the glory of Italy or Germany or the advancement of the proletarian revolution. Physically they are stronger and hardier than most of their American contemporaries. Mentally they appear keener and more alert.

"Few Americans would want to subject our boys and girls to a similar regimentation. But an increasing number of thinking people are wondering how our relatively easy-going youth would stack up in a test with these young Europeans.

"These observers discern no corresponding fervor for American institutions among our young people. They can find little evidence of any desire or even willingness to make sacrifices for the common good. Instead they are likely to discover either a bored contemptuousness or a bad case of 'the gimmies.'

"President Hopkins of Dartmouth touched on the matter in a recent speech in Boston. 'It is to be remembered,' he said, 'that regardless of the merit or lack of merit of the conflicting philosophies, untrained and irresponsible hordes giving simply lip service to the theories of democracy cannot compete with the training and discipline of rival systems of social organization.'

"Anne O'Hare McCormick, writing on the present Spartan spirit of Italian youth, sadly remarks: 'What most impresses the impassioned democrat, who becomes more impassioned as he surveys alternate systems, is that the new dictatorships, moving in the same direction, whether it is called right or left, evoke something in their subjects which democracy seems to have lost power to inspire. In the United States the citizens demand what the government is going to do for them; in Italy the government makes demands on the people and the people seem to want to serve and give to the country.'

"Is it possible for American democracy to inspire in its youth a comparable enthusiasm? Is there any patriotic appeal to service, short of a declaration of war, which will evoke from them a vigorous, unselfish response?

"Can the basic American principles of free thought, free speech, and individual enterprise and responsibility be made living issues which will awaken their patriotism and stir their idealism? Or are these tenets so inherently opposed to mass movement that they are incapable of being converted into rallying cries?

"The whole subject might be dismissed as odiously inconsistent with American traditions, were it not for one fact: Unless democracy is made an affirmative ideal which inspires young Americans with an altruistic determination to maintain and defend it, they may well succumb to the more lurid influences of fascism or communism."

The above is an editorial that appeared in *The Boston Herald* Thursday, May 21, 1936. Does it not voice the opinion of the average thoughtful American? Certainly it must appeal to those of us who believe that America has as much of a mission to sustain a true Democracy as Russia, for example, has to make her special contribution to the world's search for the best form of government and social order.

Professed followers of Jesus in America have a right and a duty to preach and practise a *Christian* Democracy as the only way to Life for the peoples of the earth. An enthusiasm, a burning zeal for this must animate us to such a degree that we shall have all the constructive values of the other systems and an even larger propulsive, expansive force. And our hope lies in *our* Youth.

Our Supposedly Godless Children

By Philip Jerome Cleveland

No matter what may be stated in regard to the religious caliber of our young people today, to me they are a host incurably spiritual: nothing can make them callous to the beauty of the religion of Christ; nothing in the complex life of today can render them immune to the challenge of the Christian faith.

THE YOUNG BEST MAN

Why, only last week, to my house high in emerald hills came two young couples from a big city, one couple to be married, the other to serve as witnesses.

I never hurry a wedding ceremony. I do not believe in brief, modern marriages: running off the service in ten or fifteen minutes, collecting a five-dollar fee, holding open the manse door, waving the newlyweds a pleasant journey.

As I see it, a pastor ministers to his larger parish every time a boy and girl knock on his front door. He can let heaven down into his parlor and make them feel not only the dignity and charm of married love but also the beauty and power of the Master's love.

Well, to get on with my story!

The young couples were the liveliest, most likable I have met, and burst excitedly into my parlor, clamoring for the wedding ceremony.

First, we sat down and had a talk.

I have this year-'round contact.

The front room is filled with oil paintings: landscapes, seascapes, forest streams, ships in the offing, daisies in the field, the marsh at sunset. A hobby of mine.

"Does somebody in the house do this work?" They always ask that.

It is not a long step from natural to spiritual beauty. Soon we left the daisy fields for the lovelier vistas of human life and the flowers of human kindness.

The need of good fellowship in marriage was stressed, also the fairness in getting acquainted, the beauty of trust, the challenge of virtue, the humility required.

"Do not slice up the wedding cake unless you are able to eat humble pie afterward," is my pun on such occasions.

The need of religion was stressed, the ideals of the Ten Commandments, the teachings of the New Testament. The young folks were asked to act as Christians in the home and on the street, to make Christ the great, central figure in their lives.

I did not read the written prayer found in the marriage service I use. I never do. Rather, I stood in front of the young couple and poured out my heart to God for these two children in the dark woods of today, and invoked the Master's grace on their new venture.

In prayer I sought to make them feel how much they needed a Guide, because life's paths are devious, its dark nights long and often thunderous.

Then came the awkward moment.

"What is the fee?" inquired in an awed voice the best man, following me into the study.

I did not answer like one parson in these hills: "Pay me what the job's worth." And the reason I have recorded the incident is the best man's remark as he handed me a good-sized bill.

"Here's another two dollars—for an unusually good wedding."

The service had been simple enough. I knew what he meant.

The best man was a married man. He, too, had faced the altar. And evidently the other minister had not spent as much time on the religious emphasis—had not stressed Christ.

So I was paid two dollars extra—in these barren days a hard day's pay for many men—because I had advertised Jesus Christ to this best man's friend. Because I brought Jesus into the charm and wonder of a twentieth century wed-

ding. And He had turned the water into wine: enriched the hour with His presence.

THE YOUNG NOVELIST

I have been dabbling in literature the past five years and have lately desired to meet some New England writers.

I met one—a young Bay State dreamer on the North Shore, who handles manuscripts for half a hundred writers and is now diligently working on his first novel.

I discussed literature with him for an hour or two. Then I mentioned religion.

"You don't believe it, do you?"

It was curious, this lad's instant inquiry. Because he knew a dozen Bay State clergymen very intimately.

"Don't I?" I answered. "I believe what I preach more than anything else in the world."

He studied me critically.

"You think I don't believe in Christ," I went on. "Why, you do—and as sincerely as I do."

He laughed.

"Don't you believe that when people live according to Christ and his gospel that the world has heaven, and that when people live the other way the world has hell?"

"Why sure!" he replied. "Of course."

"I thought you weren't a believer!"

"I guess I do believe after all," he concluded.

THE YOUNG FARMER

One of my church boys is a farmer's son, about nineteen years of age, high school graduate, very much in love. Arthur has never displayed a white-hot interest in the church; sometimes I have wondered that he came to church at all. He has often seemed shallow and silly.

The other afternoon I went to see him about helping carry through a church school project. I tramped the new-plowed sod while he sowed field corn in the hills, our shadows cast against the good earth by the late afternoon sun, and talked with him about church and its challenge. In the fields he knew and loved he *could* talk.

Suddenly he became eager and serious.

"You know, I believe in church more than in anything else. We must have Christianity here in America at all costs, never atheism or Bolshevism.

"I told Alice she had to love these things and join my church if she wanted to share life with me. I told one of the hands the other day that he needed God in his life."

So this was the boy I had feared for! I went tramping home through the dusk jubilant and thanking God once again for our incurably spiritual young people.

SCHOOLBOYS—AND OTHER BOYS

Last year I served as the chaplain of a noted Bay State educational institution. There I met boys from all over the continent, from every region and station in life, of every nationality. And I didn't find an honest unbeliever among them.

They attended chapel meetings; they liked to discuss life; the home, marriage, religion; they believed in the churches—when the churches presented the ideals of the New Testament; they came to me with their personal problems and to inquire the path leading to the little wicket gate.

I am only twenty-nine years of age, nine years of the ministry behind me. I have tried to understand and sympathize with boys. Some of the wealthiest have been the most eager to hear how Christ came to me as I toiled beside the shore of the Atlantic, bade me lay down my nets and follow Him.

One boy whom I had secretly judged a religious moron told me he always prayed in the critical hours of his life; another, ex-sailor and world-excursionist, argued church 'way past midnight; another inquired what a Christian should be to his wife. Every last one of them was reverent when Christ was sincerely presented to him as the Guide of Youth.

Across from my house is a jail. Twice every week I hold a meeting for the boys within and discuss life with them. Some winters there are eighty boys under thirty years of age in that jail, all asking pertinent questions about life and duty. I like to talk with them about the Man of the Cross, what the world did to Him, yet how masterfully He overcame it.

I shall never forget one Sunday afternoon. I had told the boys what Christ had meant in my life—how He had healed me, helped me, kept me. I told them I owed everything in life to the Man of the Cross, and that it was my purpose to

[*Continued on page 296*]

It Happened in the Deep South

By Ross Ensminger

An Inter-racial Adventure in Alabama

I DIDN'T say much as I drove but listened to the five college students as the crowded car bumped along over the winding, hilly road. They were white college students, returning from a conference held on the campus of a Negro college.

Their conversation was reminiscent—reminiscent of the conference and of their childhood days. One girl related experiences of her grandfather during slave days, and of a reliable Negro who was almost killed by members of her family when they mistakenly thought he had "stepped out of bounds." Others told incidents happening during their childhood. And ever and again the talk returned to the conference.

The conference had made a deep impression upon them. They had just left some sixty other college students from eight colleges. Half of these were white, the other half Negro.

For two days this group had been together—first, around the discussion table, seeking light on their personal religious perplexities and facing the problem of building a new world, and then when meal-time came the delegates sat down together in the college dining room.

Prominently involved in the conference were a white and a Negro college supported by Congregational-Christian churches, Southern Union and Talladega Colleges.

How could this be? The white young men and women were born in Southern homes and reared in communities which held deep-seated attitudes towards the fraternizing with members of the Negro race. How could this happen?

It didn't happen the first time! Three years ago, a similar conference was called. Several Negro colleges responded by sending delegates. And when the hour for the beginning of the morning session arrived, one lone white student appeared.

You can imagine the feelings of those assembled. It couldn't help but confirm them in the thought that "the white man" didn't care—didn't want to coöperate. They felt like saying "It was just as I expected."

But another attempt was made the next year. Invitations were again sent out and the conference was called under the auspices of a national religious organization.

When the day came there were more than thirty white young men and women on hand, hesitant, not knowing just what to expect or what to do next, but willing to venture along the trail of racial coöperation.

The first half hour was a difficult one. But the ice was somehow broken. And as soon as they began to face common problems of religious belief and Christian living, an easier, more natural atmosphere prevailed.

As the day wore on the consciousness of the difference in color grew dimmer and faded into the background.

The impression produced on our white students was deep. They had never come in contact with Negroes like these before, who had had a chance at an education and a measure of culture.

Our students noticed that the Negro delegates used better English, had clear-cut, logical minds, were well-dressed. They found some of them to have likeable and attractive personalities.

They discovered that they talked the same collegiate language, and had the same reactions to such things as campus rules, courses, dating.

When our students attended a Little Theatre production of one of Ibsen's plays there was admiration for the high standards of the Negro actors.

Perhaps the most revolutionary change came in seeing them, for the first time, primarily as human personalities, and only secondarily, as Negroes.

A deep impression was also made on the Negro delegates. The president of one of their colleges reported their feelings, as expressed by one of them, "We didn't know that white people could be so friendly."

Perhaps a little of the bitterness caused by the injustice suffered by their race was resolved in that experience.

At one white college some of the students who stayed at home didn't think much of the conference. They hadn't been there! They hadn't been through the experience! They objected, with deep-seated feelings produced by years of living in Southern homes and communities. And it is not to be wondered at, that they did.

This year the conference was held with much the same results. Deep impressions, change in outlook, a searching experience!

How permanent this change in outlook will be is a question. What will happen when they return to their communities and are submerged in the mind-set and folk-ways of the rural South?

Will they sink back into the same old patterns of racial thought and action? Undoubtedly some of them will. But I feel confident that the attitudes of others will never be the same.

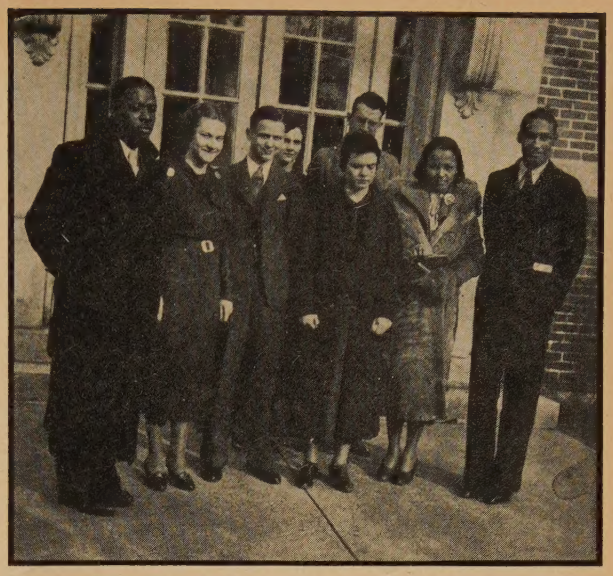
"WE WERE ALL GIRLS"

A girl who was a member of the Southern Union delegation writes:

"For a long time the problem of race relations has greatly interested me. Therefore, when I heard that an interracial conference was to be held in Talladega, I wanted very much to attend it.

"I did attend it, and that week-end proved to be one of the most interesting experiences I have had.

"I knew before I went that we would stay in



the dormitories of the Negro college and eat with the Negroes in their dining room. I was curious to know just what my impressions would be.

"I have always lived in the South, and so have heard such things spoken of in a scornful manner. Although I had never been especially prejudiced against Negroes, I wondered if I would not feel just a little queer.

"But I didn't. I was perfectly at ease, and enjoyed every minute of the conference. The regular sessions of the conference were very interesting. The question of race relations was not mentioned.

"We—members of both races—met together, listened to lectures, and discussed problems of common interest to all as members of a Christian society which is trying to build a better world. These discussions gave me something to think about for a long time.

"However, I think that the few hours after the Saturday night session impressed me more than anything else. After we girls had gotten into pyjamas and were lounging about on our beds discussing the events of the day, several of the Talladega girls came in to visit us.

"Only a few minutes had passed before we knew that we were all talking about the same subjects in school, using the same text and reference books, and having some of the same troubles. We were soon engaged in a lively discussion of studies, professors, social events, and everything of interest to college students. Before we knew it, it was 11:30 p.m.

"Two of the senior girls had invited us to come to their room at the time to hear a radio program. They gave us a cordial welcome, and we settled down to listen to the radio. But the program was soon forgotten. Our new friends showed us kodak pictures, scrapbooks, and other things. We had a very good talk about many things that girls are interested in. When we finally said good night and went to our rooms, it was long past bedtime."

THEY HAD A "BULL SESSION"

One of the boys from Southern Union found the climax of the Inter-racial conference in the "after meeting."

"On Saturday night, after the last discussion was finished, a Bull Session was called. We men met in the basement of the men's dormitory with Secretary Hardwick of the Alabama Y.M.C.A. as our leader.

"The group was about equally divided between the two races. It might have been advisable had we set a time for the sessions to close, but the first one was so interesting and inspirational that it was followed by two more, the last one ending at three in the morning.

"This was really the climax of the conference for me. I got so many new attitudes and so many of my old ones changed that I felt I was new all over.

"At the opening of the session we discussed the things that the conference was doing for each of us, whether they would stick or not, and how we would communicate these things to our friends at our respective colleges.

"Everyone took part in the discussion as he would in an ordinary Bull Session. The spirit in which the boys took part in this discussion is inexplicable. If you were not a witness of the discussion you could never hope to understand what it was like.

"There is more than one reason why this Bull Session was unique. First, it was an inter-collegiate Bull Session. There were at least five colleges and universities represented. Second, the racial problems were discussed so frankly that if what was said in this discussion had been said outside of it, a riot would have been the result.

"After we had discussed many problems, and as usual had reached very few conclusions as to how to solve them, we adjourned.

"But a few conclusions which we did reach are worth mentioning. We decided that if the college group of both races could come together more often as one class and discuss these matters we would understand each other better and thus overcome the greatest difficulty which man has to face—misunderstanding."

Godless Children [*Continued from page 293*]

follow Him into all the experiences and mysteries of life and death.

Then I challenged them all to seek Him. He would do for them what He had done for me—and more.

These boys clustered together behind the barred outer windows to smile and wave us good-by when our little group of church workers left the jail at the close of the meeting. Their eyes, hungry, wistful, thankful, followed us.

God had been there in the jail chapel. And those boys had been aware of His presence.

Four years spent in the business world as furniture and music salesman, as magazine editor, brought me in contact with the young men who tramp the city streets and with their interest in religion.

I could pile up an imposing collection of reminiscences testifying to the religious hunger of our supposedly godless children: rich young men, publicans, thieves, brigands, fishermen, robust Peters, devout Johns, quiet methodical Matthews—all waiting for the hour when Christ should pass by and call them to the conquest of the universe.

Whenever I hear white-haired pedagogues label the young men of today a wild, godless lot I laugh. I do not mean to be insolent. The words sound ridiculous—that's all.

Because I am more certain of the sincerity and wistfulness of our young people every day I live. They will gloriously respond when, out of the reality of our own personal needs, we bring them —Christ.

Five Fallacies Probed

By D. Brewer Eddy

Fallacy First: That War threats and world unrest make Missions untimely.

Of course the exact opposite is true. Missions train national leaders who help mould the policies of their countries toward a coöperative world. The missionary motive directly opposes selfish Nationalism. It would spread the spirit of mutual service across the face of the world.

War in Africa and its near approach in Europe and the Far East add immeasurably to the need of a strong missionary advance.

Fallacy Second: That America's "depression" and "isolation" policy justifies the alibi "No dollar abroad until we are out of the woods at home."

Again, the exact opposite is true. A return to missionary courage and purpose in our churches would help save our country from defaulting its world leadership. "Isolation" increases the narrow and excessive Nationalism that has destroyed world trade and undermined the spirit of coöperation. The Law of Love and the teachings of Jesus stand squarely opposed to political self-interest and the spirit of Nationalism. Unless the missionary conception of sharing achieves new victories, America and the world face nothing but strife and class division.

Fallacy Third: That in some way the recent Laymen's Report exploded the missionary idea with basic criticism of methods and policies.

The Laymen's Report, or *Re-Thinking Missions,* did no such thing. It claims that Missions are as basic as the spirit of goodwill at the heart of humanity. It explicitly commends policies which are vital to most of the missionaries under the American Board. It selected some illustrations from our work to prove what types are most needed. The work of our missionaries is particularly free from the taint of the excessive doctrinal and denominational emphasis which this Report criticizes. Our groups stand ready to unite with all Christian believers where increased efficiency can be gained. Some years more than half our new missionaries have come from other denominations.

Fallacy Fourth: That missionary gifts drain church budgets of needed money.

Our church gifts to the foreign work under the American Board today are less than one-half of one cent per week for each member of the denomination. Yet this tiny sum purchases for us the continuing vision of a Christ who will yet win the world to His Way if He is adequately and fairly presented to meet world needs. Missions dropped from church budgets produce a feeling and attitude of disobedience and disloyalty to Christ. Missions never substract dollars available for local church budgets, but rather increase the spirit of stewardship and maintain the ideals and the very life-energy of our churches for their own needs as well.

Fallacy Fifth: That the results of the Board's work are meager and its benefits unappreciated.

The results in the last fifty years have become significant, even in cold figures, with 85,000 pupils in our schools; with more than 641,000 treatments a year in our seventy hospitals; with 104,000 members in our churches abroad. Large groups of these churches, like the 178 Kumiai churches in Japan, are entirely self-supporting. Our missionaries, numbering one-tenth of our home pastorate, have seen these churches abroad grow to at least one-fifth the number of those at home. Even in depression years these actual figures have *risen* while gifts have been cut in half. Payments and gifts from our constituency abroad are now fifty per cent greater than from home churches. Results heap up in cumulative progression.

An Apostle to America

By Ruth Isabel Seabury

"HAVE you heard Kagawa yourself? And were you able to understand him?

"I wanted to terribly, but the accent was so difficult and the amplifier so poor and the hall so big; yet I felt that it was a satisfaction to be looking at Christianity's greatest present-day saint."

Words like these have been frequently heard in these last few crowded months of Kagawa's visit to America.

Surely no saint ever got worked so hard and yet no saint ever came up so smiling, buoyant, gentle, still loving, without irritation, as this man of Japan.

It was my very good fortune to be in several of the communities where he was speaking and before, during, and after his visits, to talk with members of the committee and see them at all stages of their connection with him.

I believe we have been going through a period of real privilege and great significance in our "Christian Fellowship International."

I have no hesitation in saying that America has been blessed by this man of Japan who is above all, a man of God and a man of Christ.

Never did a visiting speaker come in contact with a more varied group: laboring men; directors of religious education; students; seminary people; ministers; woman's groups; high school young people; community meetings; boards of directors of universities; church, state, and national organizations of one sort and another.

There was plenty of criticism, plenty of opposition from the conservatives, socially and theologically.

Many people refused to hear him, because of what he stood for, but thousands heard, and even when they could not hear came away conscious of the greatness of the man and his message.

STORIES OF THESE CONTACTS

The best illustrations of the way in which he felt through the surface-things, to find the values that were really important and eternal, come to us in the stories of his contact with people.

A very fine layman, a banker, was entertaining him. He offered to show Kagawa through the bank, a wonderful bank. The man was also quite interested in politics. Would Kagawa like to see the city hall, a remarkable city hall?

No! Kagawa wasn't interested in city halls, nor in banks, nor even in public buildings.

But if his friend could show him the recreation fields of the city where he would find crowds of children at play, he would like that.

And if he could see a settlement house, he would like that. And a school with the children in it, he would like that.

"I learned something I have never thought of before," said the banker to a friend, "and I do not believe I could ever again see all the sights of Europe in terms of buildings."

On a train one day Kagawa sat apparently exhausted for twenty minutes of meditation—those precious moments in which he always seemed to find complete recuperation. Suddenly he came back into a world of work to be done.

"I should like to talk with some one who knows the Boy Scout Movement intimately," he said to the pastor with whom he was traveling, who rather thought *he* knew it intimately.

No indeed! Kagawa really *did* know the Movement. He wanted to talk about it from the inside. Please, he would like a manual and

Kagawa and Family at Play

In a poem to his wife in the book "Songs of the Slums" our great friend writes: "As the springtime buds grow close together, so shall we grow, forever and forever

some one who could talk with him in an expert fashion about the Movement. Could he have these at the next city, please?

He did! The manual he read through in something like half an hour. Read it enough to discuss it with efficiency with the expert.

There was the day he went to the zoo in St. Louis and asked to see the primates. Of course, the committee had no notion what primates were. When the idea was finally conveyed to them, an expert on monkeys was provided.

"Who is this little guy?" asked the man after Kagawa had talked with him proficiently.

"No, no my friend," said Kagawa when the attendant, asked for the most recent publication, gave him the name of a book on primates. "That is three years old. I read it myself two years ago."

There was his startling knowledge of the Planetarium, the principles of its construction, and the astronomical laws behind it.

There was the day he came to the committee at the close of a morning when he had spoken three times.

"I am exhausted. I cannot speak again until three o'clock. I cannot eat. I shall go to my room and rest."

They knew he was exhausted, and they let him go, and then sat down in consternation to wrestle with a schedule on which he was to give two more addresses before three o'clock.

"I am sorry I said I was tired." Kagawa was suddenly in their midst an hour later. "I should not have said that. I may be exhausted, but the power of God is not. I would like two eggs, please, and then I shall speak when I am supposed to speak."

In one very full day in Decatur, Illinois he was to talk to a small group of garment workers that had written asking him to come. This was in addition to addresses before several other groups, one or two of them large.

So when the committee saw that he was exhausted and felt they must cut out one address, they chose the garment workers for that cut, believing Kagawa would think very little about it as he had been uncertain as to where the address came on his schedule.

"What is this place?" he asked as they got off the train.

"Decatur."

"Decatur. Ah yes, Decatur. That is the place where I speak to the garment workers."

"Dr. Kagawa! You are too tired and this is a different kind of speech from the ones you usually make. We thought you had best not try it. We have cut that out."

"No, no," said he. "I must go. They need me. I must go."

There was his unforgettable habit of leaving his door always open in the hotel when he was in it, and never locking it when he left. The committee remonstrated.

"Ah," he said, "it seems so inhospitable."

"But you cannot be hospitable in a hotel bedroom."

"It seems so hard to think of a place where one could not be hospitable," he said smiling.

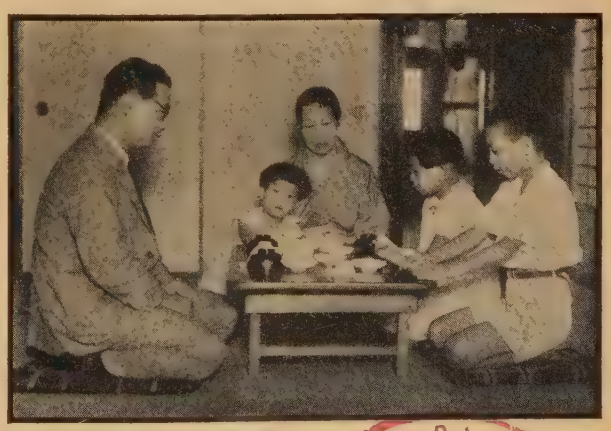
"They will take your things!"

"If they take my little things it must be that they need them much more than I."

No doubt there is a legend growing up around Kagawa's visit, a legend made by many impressions and many contacts. Two students who had attended great mass meetings summarized it thus:

"I did not want to hear his words," said one. "I only wanted to sit there and realize him."

"I was bitterly disappointed," said the other as he walked away. "I wanted to hear his words and I couldn't understand. But," after walking a couple of blocks in silence, "I suppose when



Kagawa and Family at Prayers

"And the only voice that can call us home
Is the cry of the poor we have left in the slum."

Pacific School of Religion

you have hung upon a cross as long as this man has, you do not need to be able to talk about it."

KAGAWA'S SIX PATHWAYS

There stand out in my mind four distinct types of addresses which Kagawa gave. There was one series on the Cooperatives. There was one on the Kingdom of God Movement and the Christian Church in Japan and around the world. There was a series on Prayer.

And a great and unforgettable series on the Task of Religious Education and the work of the Church in developing a group of trained, radiant Christians for the carrying on of the Church Tomorrow.

He said there were six pathways to God. Any church should be teaching its young people how to find those pathways and use them.

The pathway of beauty. We have done so little in giving a religious interpretation of the beauty of God's outdoor world, and of music.

The pathway of study. One should teach the young how to *use* the Bible. How to study the great movements of the church: how many of them know that the present social movement is no new thing? They should know the great Missionary Movement.

The pathway of meditation. The preparation period; the period when we allow ourselves to be filled with the power of God; the period of action, when you rise from prayer with *your* tool in your hand.

The pathway of labor. When, as we work together, as we construct some fine thing, we realize God in a new way.

The pathway of love. Each young person should be given the experience of using love as a power for human growth. We have grown a great deal of theology, but we have not developed any real "loveology."

The pathway of personality. No long-faced or sour-faced, or bitter-faced Christian workers! Our young people should know that there should be a radiance and a glow, that all the body, the mind, the soul, have to give should be used.

Those who heard these ideas expressed so simply, with little gestures here and little pictures there and bits of humor, thought how Kagawa himself illustrated what he was preaching.

KAGAWA'S SONG OF THE SLUMS

The man's buoyancy, the power of his spirit in a world gone mad with suffering, his radiance, though he comes from a country the great mass of whose people are in the depths of poverty, are perhaps best understood in terms of his book—that remarkable book of poems sold by the thousand during this visit—*Songs from the Slums*.

The steady progress from the first poem to the last is apparent as one reads, and I, at least, have felt a new understanding of life and Christianity and Kagawa as I have read it again and

again. The terrible starkness and horror of the first poem, "Shinkawa Slums," one can never quite lose from one's mind. . . .

Very near to the verge of despair one might be in a place like Shinkawa Slums. So terrible the need! So little that one can do!

Yet Kagawa through the years has realized that God is behind it all; that God is behind *him;* that his part is to see God clearly and the work lovingly, and then to do only what his hand can do when filled with God's power.

This sense of being "perplexed but not unto despair" one gets very clearly in the poem "Discovery" which *Good Housekeeping* has printed so effectively and so well-illustrated.

"That my hand is big, big, because of this plan.
That God, who dwells in my hand, knows this
secret plan of the things He will do for
the world, *using my hand!*"

Yes, one rises from prayer with a tool in his hand: the tool of a personality, the tool of a skilled workman, the tool of a great talent, and each in the spirit of God lifted, enriched, made potent, that the Kingdom of God may come.

A Million for Missions

By A. M. Chirgwin

The General Secretary of The London Missionary Society tells of a certain man and his money

"You ought to be ashamed to wear such clothes, Robert," said a business friend to Robert Arthington of Leeds, England, as they walked down the Headingley Hill together.

"Why, what's wrong with my clothes?"

"They are thread-bare and shabby. A man of your position ought not to wear them. Look at your coat," replied the friend, pointing to the discolored frock-coat fastened with bits of string in place of buttons. "It's green with age. Your father would never have been seen in a coat like that."

"Oh yes, he would," replied the millionaire, "it was his."

His father had been dead fifteen years!

The story of Robert Arthington is probably unique in missionary history. Born to riches, he voluntarily accepted poverty. Brought up in a cultured environment and given a university education, he deliberately narrowed his interests and cut down his wants.

Accustomed to the amenities of a well-appointed home, he lived in one room and dined on a red-herring and a crust of bread. All the while his wealth mounted up, and he died a millionaire.

But Robert Arthington did not, miser-fashion, seek to heap up money. He was consumed with a passion, and could give himself no ease till, as he said, "every tribe in every land shall have the Gospel."

In Leeds they called him "the Miser of Headingley." But he had none of the instincts of the miser. He did not gloat over his gold.

It was that the Gospel might be offered to all men that he dressed shabbily, ate frugally and lived in penury. He cut off his other interests in order to devote himself to the study of missions.

He probably read more missionary journals than any other living man and had a more extensive correspondence with men on the outskirts of civilization than any man of his time.

He was not interested in the economic or political affairs of nations; he was not concerned even about humanitarian questions. He was perfectly frank about it.

"There are," he said, "plenty of men and women who are ready to care for the bodies of men. God has called me to care for the souls of the heathen."

For the advancement of this purpose he left considerably more than a million pounds sterling; probably the largest British gift ever made to the missionary enterprise.

Arthington had his own quite definite views on missionary strategy. He looked with the greatest favour upon those societies that were the most mobile in their methods, the most adventurous in practice and the most eager to thrust forward their frontiers.

He had scant patience with the highly conventionalised missions, believing that the very weight of their denominational machinery made them move slowly.

He regarded Episcopacy, Presbyterianism, and Methodism as useless impedimenta for the missionary. He had equally little patience with the type of mission that is prepared to sit down in one area and devote itself to the task of elevating a whole community.

It was the eager evangelistic zeal of the Baptist Missionary Society and the characteristic "forward tread" of the London Missionary Society that drew him to leave the bulk of his immense fortune to them.

The will of God, as he understood it, was not to plant the Church in every land, but to offer the Gospel to all people without delay. The slogan "Preach and pass on," practically summed up his view.

He was anxious to force open all the closed doors and to enter every land in the name of Christ, but he was not greatly interested in the question of conserving the territory that had been newly won. [*Continued on page 303*]

"We Need More Missionaries"

By Alden Hyde Clark

One of the most striking impressions I bring back from my trip around the world is that the younger churches want and need more missionaries. The national Christian leaders in every field where there is a Christian church have voiced this urgent request.

The refugee churches of Armenians in Greece and Syria say it. "You have been working with us for a hundred years in our old homes, and are you going to desert us in this time of our dire need?"

These Armenian refugees are face to face with terribly difficult conditions. They are meeting these conditions with remarkable courage and resourcefulness, but they need our help. Moreover, they face new missionary opportunities and ask us to coöperate in meeting them.

The churches in India ask us for more missionaries. They have felt very keenly the cut in missionary personnel during these years of depression and are convinced that it has now gone beyond their power to make good by their own effort.

On the agenda for the Madura church council meeting at the beginning of my visit there were two appeals: one for another missionary family for evangelistic service, and the other for the support of their well-worked-out plan for the development and support of native leadership.

I asked them to face frankly these two as possible alternatives and to tell me whether they would rather have money for the training and employment of native leaders, or have the Board send out another evangelistic missionary family.

The answer they gave was clear and unmistakable—"Send an evangelistic missionary family." They said it at the Council meeting and they reiterated it to me later one by one and in groups as I traveled from station to station. This they did entirely on their own initiative. Evidently the question had been weighing on their minds.

"The devolution plan which we are carrying out is placing large new responsibilities on us," was the way one of them put it. "We must carry on our churches and village schools, but we must also somehow meet the challenge of the new opportunities that are opening to us. Don't add to the strain by cutting down our quota of evangelistic missionaries. We need their help."

There are evidently contributions which the missionary can make to the life of the churches and to the meeting of the great present opportunities in India that they regard as of vital importance.

Ceylon appeals strongly for an evangelistic family. This was a surprise to me. We have thought of the Ceylon work as in an advanced stage. The leadership there is better educated than in most fields. The devolution process has gone far in Ceylon.

Now they say frankly that they feel that this transition was too quickly made and the result has not been entirely good. The churches seem to be in a somewhat static condition. They have great potential capacities that are not being realized and they feel that an ordained American missionary could help them in developing a dynamic program.

Filipino leaders make the same appeal. They point out that our work on the island of Mindanao is in a pioneer field where there is much need for vigorous service to the immigrants from the northern islands who are flocking down in large numbers to take up new homesteads.

These immigrants are particularly open to sympathetic approach. The Filipino leaders say that an American missionary can render especially valuable service to them.

"We will take charge of the better development part of the district to the west of Cagayan," they say, "but we need your help in the newer regions to the east and south."

In these regions evangelical groups are springing up of themselves or are only waiting the help of the missionary to start churches that may be the cultural and religious centers of their new life.

Few fields of the American Board are making such rapid progress as this youngest of its missions. Their case for continued missionary help is a strong one.

Another angle on the same question is that from which one of the principal leaders in Manila approached it in talking with me. He says that there is a rumor in the Philippines that American missions are going to withdraw with the withdrawal of the American Government and that this has proven disheartening to many who believe that the evangelical church has a unique service to render to the country in these days of transition.

He appeals to the American churches to keep in the Islands during this critical period at least as many missionaries as they are now supporting. This man says frankly something that I have also heard on other fields. Two years ago he would not have asked for more missionaries.

Then he was under strong nationalistic influence and felt that the evangelical church could take care of its own problems without much American help. Nationalistic feeling in many lands led to a similar attitude a few years ago.

But as devolution has progressed and as the native churches have taken over increasing control of the work, they have come to realize afresh the greatness of this responsibility and the need of American coöperation for some years to come.

There is a swing back in the younger churches from the nationalism of a few years ago. They are still as strongly as ever against any hint of paternalism, but they crave our coöperation and everything that we can give them of spiritual fellowship and inspiration as they seek to bring in the Kingdom of God in their lands.

I have come to have increasing respect for the national leaders in every field I have visited. These men and women are shouldering with courage and devotion the heavy burdens that we have been forced to lay upon them because of our necessary retrenchments.

By and large they are doing the work well. In spite of retrenchments in missionary giving the Christian movement in mission lands is going forward. This fact gives their appeal for the continuance of missionary help all the more weight.

They are not asking us to take over their own burdens, but to share with them in meeting their growing opportunities. The process of increasing national leadership will go on. That is sure.

Let us, however, do all in our power to see that the pace is not so fast as to lead to discouragement or the loss of the critical opportunities for Christian advance that are presenting themselves on almost every mission field.

A Million For Missions [*Continued from page 301*]

He was concerned to initiate work rather than to maintain it. He held that the advent of Christ only tarried until the Gospel was offered to all nations.

To hasten the day of the Lord was accordingly his object, and the world-wide proclamation of the Gospel was the means to that end.

The terms of the bequest, as approved by the Courts, were that the total sum should be expended on new work, and all of it disbursed within twenty-five years.

Within a few weeks, or at most months, the money will be exhausted and the Trust will come to an end.

Rupert Brooke's words "We have beaconed the world's night" can be applied without reservation to the Arthington bequest. By its aid Christian work has been initiated and carried forward in India and China, Japan and Tibet, Africa and Madagascar, the South Seas and Papua, Central and South America.

Almost every type of missionary activity has been assisted, but mobile evangelism most of all. Through the work made possible by Arthington grants bodies have been healed, minds enlightened and souls saved.

One thing is beyond doubt. Robert Arthington would have in his heart nothing but thanksgiving to God if he could see the unnumbered multitude drawn out of a hundred tribes and nations who today praise God both in the Church militant and the Church triumphant who are in truth his spiritual children, in that they owe their knowledge of God's redeeming grace to the millionaire of Leeds who became poor that they through his poverty might become rich.

The Church of the

By Ernest Wilson Riggs

*"Eulogemene he basileia tou patros."**

An aged priest's thin, clear voice lifted to God in prayer is interrupted at each "Deethomen" by a hearty and musical "Kyrie eleison" from the Anatolia College boys.

The Sunday morning service in the College Church proceeds in regular order. Incense mingles with the fragrance of the flowers that brighten the place.

The "Little Entrance," when the holy volume of the Gospel is carried by the priest down one aisle and up the other, is followed by the reading of the "Apostle."

The passage for the day from Timothy is chanted in sonorous and clear tones by one of the boys while the other students sit quietly in their seats.

All are on their feet, however, in reverent attention when the priest reads the "Gospel" standing at the "Beautiful Gate" of the chancel.

Upon the chancel screen are hung the icons, and before each icon burns an oil dip hung from a silver chain.

Two of the students, each with a lighted candle, stand, each at one side of this central gate and when the reading is over retire through the side doors for further duties within the chancel.

"Almighty God, who has given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that when two or three are gathered together in Thy Name Thou wilt grant their requests; fulfill now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen."

This and other ancient and ecumenical prayers of Chrysostom are interspersed by chants, set to inspiring Byzantine music, sung in unison or in parts by the boys till again the singing is interrupted as the door opens for the most solemn moment of the service, the "Great Entrance."

A student-acolyte precedes the priest with a candle in one hand and the fragrant censer in the other.

The holy elements, the very blood and body of our Lord, according to the Orthodox dogma, are held high above his white bowed head by the priest as he prays quietly, walking down the aisle once more among the worshipers who, standing wtih bowed heads, are crossing themselves.

Before the elements are placed upon the altar before the Crucifix the voice of the priest rises as he prays for the College, its teachers and pupils, and also for the Girls' School and its teachers and pupils, for the girls are also present at this special celebration in honor of the Three Hierarchs.

Still standing, the audience, entirely composed of students and teachers, repeats the Apostle's creed in its original Greek.

After further prayers, including the Lord's Prayer in unison, responses and chants, the preacher of the morning steps to the simple platform at the left.

Eleftherios Theocharides received his Bachelor of Arts degree from Anatolia College in 1897 and, after further studies in Scotland, is now the Professor of English at the neighboring American Agricultural School.

His brother, one of the noblest Professors in the earlier years of the College, was executed at the time when the fearful outburst of Turkish Nationalism threw the College completely out of Turkey.

His theme is the courage and intense devotion to their faith of Saints Basil, Gregory and Chrysostom, the three hierarchs, to whose memory this service is dedicated.

* "Blessed is the kingdom of our Father." The following Greek word is "Let us pray" and the response is "Lord have mercy!"

Thessalonians, 1936

With depth of feeling he pleads with the boys, among whom is his own son, for the same devotion to truth which has saved their race and their Church throughout the centuries.

Flashes of oratory punctuate the simple and pungent sentences of this fifteen minute sermon.

In one brief hour the service is over, a service marked by reverent and intelligent participation of students and teachers, American, Armenian, Albanian, Greek; Protestant, Gregorian, Hebrew and Orthodox.

Strange that in all these years of American education among the members of these ancient churches we have always set aside the values of the ancient liturgy and symbols which, through the ages, have meant so much to the Oriental Christian.

Instead we have sought to urge the intellectual and spiritual appeal of the West through services which, without these symbols, have seemed most sterile!

Our American educators have often said to the boys in the past:

"There is your Church, go, if you will, and get what you can out of it."

Perhaps here in Saloniki, Greece, for the first time, an American College in the Near East is saying to its students week by week:

"Come let us worship together, uniting with quiet and reverent understanding in the prayers and liturgy of the ancient Eastern Church and listening together to the inspiration of a Gospel message spoken for today."

This weekly worship is under the joint supervision of the College and the Greek National Church. His Holiness Gennadius, the Metropolitan, appoints the priest, the College appoints the preacher for the day; the priest conducts the liturgy, the students take the place of acolytes, singers and readers; the ancient liturgy provides its best in form and ritual into which the College puts its best of intelligent participation and then contributes a modern spiritual message shaped to the needs of the students.

All this is done in the spirit of our Master, who, when He was faced with the ancient forms of an earlier day, said:

"I came not to destroy, but to *fill full.*"

Note by the Editor: Down in the city of Salonica there is a Greek Protestant church where British soldiers worshiped during the War and where, for twelve years, Armenian Protestants worshiped until, two years ago, making heroic sacrifices, they purchased an old building and adapted it to church use. The College provides transportation to the city for those students who wish to attend these churches; also for the few Jewish and Armenian Gregorian students who wish to attend their own services. Of course there is daily morning Chapel for all the boys, and every Sunday evening the boarding students gather for either a musical service, a forum, or a meeting addressed by a guest speaker.

Archbishop of Saloniki visiting Anatolia College

President Riggs is at the right of His Holiness; British Consul at his left

Camera News

By

Dorothy P. Cushing

DO STUDY THIS PICTURE

At last—the kind of a picture from India we have looked for for years, thanks to Mrs. Marie Lively Fairbank of Vadala, India. Do study these faces. Better homes from available village materials, more nutritious food from local supplies, superior chickens and goats because of proper care—all these things and many more the girls learn at Vadala School. Thus trained they go back to fit into the life of their villages—and not only to fit in, but to make a distinct contribution that will lift the whole level of living. Here they are with some of their new "kids."

"EGGSPERTS?"

After looking at these attractive youngsters we don't wonder that the hens in Vadala School, as Mrs. Fairbank puts it, "eggsert" themselves—to produce, we assume "eggsactly" the right number of "eggsclusive" eggs!

NO ONE CARED

Until they found shelter in the orphanage run by Rev. and Mrs. Edward H. Smith, Ingtai, China, where over 80 similar little wanderers have been taken in. "Heathen Society is unmoved by the sight of suffering," says Mr. Smith. Without knowing from month to month just where funds will be found to feed these children, Mr. and Mrs. Smith have pushed ahead "on faith" because, "we simply could not turn them away from our door to starve."

MAKING CHINA PUBLIC HEALTH MINDED

The Magistrate from a neighboring county was waiting for the doctor at the Williams-Porter Hospital, Tehsien, China. Idly his eyes roamed about and fell on this reading desk and these posters. Soon he was hunting for someone who could tell him how to get similar material for work in his county. Nurse Helen Dizney, who is deeply interested in this line of medical service, promptly assured the Honorable Magistrate that she would procure for him what he desired. At the reading desk are two nurses and a patient. It's a popular spot, testifies Miss Dizney.

PROOF OF THE PUDDING

At the Vocational School, Vadala, India, is a demonstration plot to show just what the farmers should do in raising grains and vegetables,

and just what happens when they follow scientific instructions. Here is a demonstration plot of bajari (millet).

THAT FAMOUS WILSON SMILE

Miss Eleanor Wilson's many friends over the country will be glad to know she reached Japan en route to the South Seas but only after a very rough and dangerous voyage when typhoons whipped waves 80 feet high. She is now in Kusaie, Caroline Islands. (Left) "Three little maids from school," or rather from Kobe College, snapped on Commencement Day of this last May.

Christian Citizenship: Devotional Service

By Mrs. Lillie J. Rymond, Everett, Washington

Hymn: America.

Scripture: Micah 6:8. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

July Fourth is the day on which we commemorate the birth of our nation; a nation founded upon principles of Freedom, Equality, Justice and Humanity; a nation of which we are proud to be citizens, whether that citizenship be by birth or by choice.

If we, as Christian citizens, were doing our duty in maintaining these fine principles upon which our nation was founded, would we have our industrial strifes, our racial hatreds and our unemployment problems as we find them today? Are these not conditions directly due to the fact that we have become self-centered and have wandered away from Christ's way of life? Christ's way of life is to love thy neighbor as thyself.

And who is our neighbor?

In the Bible we read of a certain man traveling from Jerusalem to Jericho who was robbed and wounded and left by the wayside half dead.

Later a certain priest came along and when he saw the injured man, passed by on the other side.

Then a Levite likewise came by that way, saw the wounded man, and he, too, passed by on the other side.

But a certain Samaritan came along, and when he saw the man in need, had compassion on him, went to him, bound up his wounds, set him on his beast and took him to the inn and cared for him and paid all expenses.

Which one of these was neighbor unto him that was in need?

The measure of our responsibility as Christian citizens is determined by our neighbor's need.

When the president of one of our large companies draws an average salary and bonus of eight thousand dollars per month, and during that same period pays its workers an average wage of fifty-eight dollars per month to a man with a family to support, is this inequality the Jesus way of life? Is it Christian citizenship?

The amount of worldly possessions we may accumulate is not going to give us lasting peace and happiness, but knowing we have lived the Jesus way, doing unto others as we would have others do unto us.

When the farmers of one of our states crusade for alien ousters, saying that the Hindu and Japanese farmers must go, is it Christ's way of life? Is it Christian citizenship?

It is, of course, necessary to have rules and regulations and adequate immigration laws, but is it necessary to discriminate in such a way that it hurts a heart so deeply, the hurt won't erase?

We are told that Jesus is color blind as to races; He sees only the soul, and to Him all human souls are the same. Color does not go soul deep.

We may not be able to go as missionaries to foreign fields, but we are able to show the love of Christ to the stranger in our midst.

Dr. Frank C. Laubach said, "The song of love will win where a song of hate will not. Language of service is so much better than language of words. Help someone to help somebody else."

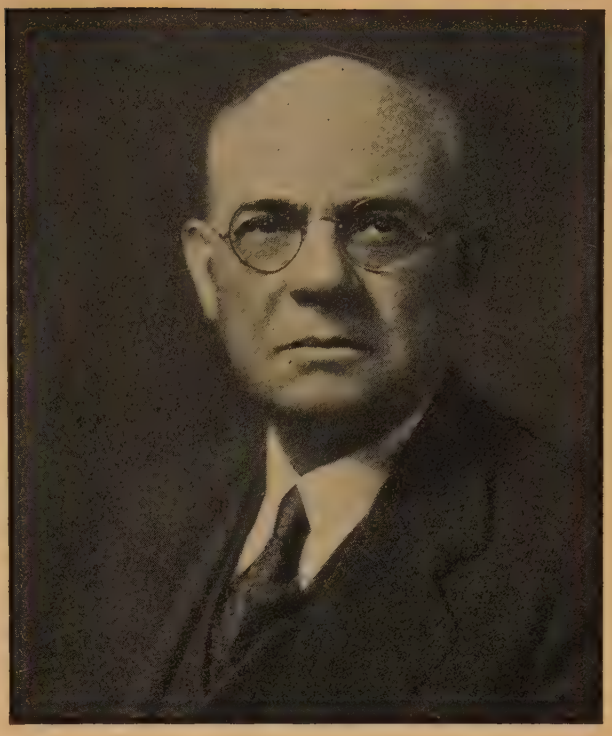
Our troubles between capital and labor and our racial prejudices will cease when we see one another as Jesus sees us. The trouble is with men's hearts, and we never will have a better world until we have better citizens, citizens that do justly, love mercy, and walk humbly with their God. We, as Christian citizens, might so exemplify the principles of Jesus' way of living that we might become a truly Christian nation.

Hymn: O Beautiful for Spacious Skies.

May we as a nation unite in praying that in all things we may do justly, love mercy, and walk humbly with our God, that the kingdom of God may come into our hearts and into the life of the world.

Prayer: Our Heavenly Father, Thou who are the Father of all men whatever their color or condition of life, we ask Thee to help us to love all men even as Thou didst love them. Give us the spirit of Thy compassion. Keep us from wounding any heart or adding to the burden of any life. Cleanse our hearts from all selfish individual ambitions, and grant that our vision may be clear as to right and wrong, that we may see our duty as Christian citizens. We ask it in the name of Jesus. Amen.

Congratulations, Dr. Cady!



"I HAVE considered Dr. Cady by all odds the best and most persuasive missionary champion and speaker that we have had in the denomination in the last twenty-five years."

Dr. Ferdinand Blanchard puts this sentence into a letter to the Editor. It is an honest impression of many years' association with Dr. Cady on the Directorate of the American Missionary Association. There are hundreds who doubtless would say the same thing, as they have listened to Secretary Cady during the last twenty years, and probably there are scores who would utter the same words after "sitting beneath his preaching" in Benton Harbor, Mich.; Geneseo, Ill.; Iowa City and Dubuque, Iowa; and Boston, Mass. For since his ordination some forty-two years ago, Dr. Cady has been up and down, hither and yon, as literally a "voice out of the wilderness."

Dr. Cady's power as a speaker has come not merely from the gift of speech he was born with; nor from his pulpit and platform practice; nor from his mental honesty and outspokenness. It comes primarily from his genuine passion for social righteousness.

We are focusing in this number on influencing our youth to become religious and social leaders of the highest order. It is quite fitting that we present Dr. George Cady as a product of the best kind of home, church, and college influence.

Where did he get his passion for the rights of the Negro and for temperance? In his early home. These were dominant emotions in his boyhood largely because his father and mother were relentless advocates of these two moral issues. His boyhood church in Lamont, Mich., was listed as an "American Missionary Association church." Nor should we forget the influence of Olivet College, where no one could be a soft pacifist in the fight for the great social issues confronting our national life.

Naturally these governing motives grew upon Dr. Cady as he went on into the pastorate and took part in the crusades against vice. He still recalls with great satisfaction the success of the crusade in Dubuque, Iowa, where together with the Archbishop of the Roman Catholic Church, "one of God's greatest noblemen," he had 135 saloon keepers in court one morning.

"I have always wished," he writes, "that some way or other I might have had a picture of their mugs. It would be a temperance lesson, I am sure. And I might add that I am more of a prohibitionist today than ever I was."

When, two years ago, Dr. Cady spoke rather bluntly, though kindly, on the formation of the new Council for Social Action, it was said in criticism that he lacked social vision. Those of us, however, who can remember his fight for prison reform in Boston during his pastorate here, and those who have gone with him on one of his famous tours through the South, or have listened to his addresses and read his articles on the race issue, could never honestly say that he was without social vision. This to our mind has been the real secret of his power; in fact, Dr. Cady was, if anything, a decade or two ahead of the general run of Social Actionists. He was fighting the saloon and the caste spirit when most of our present leaders were but sophomores.

Dr. Cady retires from distinguished service as Secretary of the American Missionary Association at the close of the meeting of the Home Boards held in connection with the General Council sessions at Mt. Holyoke.

"He is going to leave a tremendous hole in our advocacy of Missions," writes the Chairman of the Association's Administrative Committee. We who know and love "George" can well believe this; and at times we feel like balking over the Rule that digs the hole.

[*Continued on page 310*]

Madame Superintendent

The Middle Atlantic Conference elects Mrs. Mantie R. H. Brown as its superintendent

A WOMAN bishop is something new under the sun, and yet the choice of Mrs. Mantie R. H. Brown as executive head of our churches in New Jersey, Delaware, Maryland, the District of Columbia, and northern Virginia, was nothing if not logical. Mrs. Brown knows people, she knows churches, and she knows the Middle Atlantic Conference.

Mrs. Brown has majored on human nature for many years. She was born up on the Canadian line at Newport, Vermont, and has been working south ever since, with pauses in Springfield, Athol, Northampton and Boston, Massachusetts.

She arrived in Newark, New Jersey, as a librarian, but soon graduated from books to matrimony. A husband and daughter have enlarged her outlook on life. During the last two years she has specialized on contacts with our southern churches.

Mrs. Brown knows churches. During her childhood she had some contacts with the Unitarians; as a young married woman she worshipped for a time with the Presbyterians, but during most of her life she has been active in a succession of churches of our fellowship in a great variety of capacities.

She was one of the secretaries of the old Philadelphia Branch of the Woman's Board of Missions. She was the first president of the Woman's Association of the Middle Atlantic Conference and brought about a successful merging of the home and foreign interests.

For more than two years she has given a portion of her time to the Commission on Missions as associate secretary, which has given her a knowledge of church life throughout the country.

Mrs. Brown knows the Middle Atlantic Conference. She has held membership in several of its churches. After completing four years as president of the Woman's Association she became field secretary of the Conference, and upon the retirement of Walter Spooner as superintendent last summer she was made acting superintendent.

Because of her responsibilities to the Commission on Missions she has only been able to serve in a half-time capacity, but her success was such that the churches and ministers desired that she become full-time superintendent upon a permanent basis. Her election was a spontaneous recognition of her capacity and worth. The churches know exactly what they will get—and they want it.

Congratulations Dr. Cady [*Continued from page 309*]

Yet on second and sober thought we feel like congratulating our friend on this release from burdensome, wearying responsibilities; on his chance to be at home with his beloved wife, where he can also often see his children and grandchildren (advocating large families, you know, has been one of his hobbies); on being able to get away from the rattle and roar of the city—New York especially—and to go rural, to retire into the quiet, soothing country of New Hampshire where he has spent so many refreshing, recuperating summer vacations; and on his improved opportunities and facilities for reading and writing along the line of his specialty.

And, George, step in often with one of your newest and choicest stories!

E. F. B.

The First Joint Report of the Home Boards

"Our civilization has forged ahead in curing diseases of the body, but it has tragically failed in diseases of the soul. Against the excessive valuation of things the Church has seemed to be unable to maintain spiritual religion and moral standards. A ship may hardly seem to move when steaming through a narrow strait against a spring tide, though she is in reality developing great power which will drive her at high speed when the tide has turned.

"Our Church is doing a many-sided work, ready for the turn of the tide. Wherever the national life expands, on the frontier, in the suburban community or in the city center, our Extension Boards' program is in action. Among the underprivileged races and groups our American Missionary Association serves with unabated wisdom and devotion. Many of us fail to appreciate the contribution of the Education Societies to the training of our youth and our adults to meet the new situation. The Ministerial Boards appeal to our hearts as they represent both justice and mercy for the veterans of the Church.

"In the face of heart-breaking retrenchment those responsible for our National Services have produced amazing results. To any who have been discouraged we commend these brief reports of the work of the Home Boards."

With these words President William Horace Day prefaces the first Joint Report of our Home Boards.

He uses the word "reports" and rightly so; for, after all, the booklet is not a unified report as would be the case if the Home Boards were a single unit operating by departments. Rather is this "Joint Report" a series of separate reports bound together under a single cover.

Nevertheless, the "Report" has one or two common threads running through it, and when one has read it from cover to cover he senses, at least, a unity of plan and procedure—credit for which, we fancy, must be given largely to Mr. Scotford whose special task it is to serve equally all the Home Boards in editorial as well as promotional matters.

A common theme is "Brotherhood"—though the general title is "The Home Boards in the Building of a Christian Nation." The report of the Church Extension Boards emphasizes "Brotherhood Between Churches." The Publishing Society entitles its section, "Creating Tools for Brotherhood." The Board of Ministerial Relief uses the caption, "Brotherhood with the Ministers." Though the American Missionary Association has much to say about the "Pioneering of the Negro," "Following Indian Trails," etc., its entire report pulsates with the spirit of Brotherhood; and as for the Education Society's report, it makes one feel that not only is this spirit possible in the life of our Fellowship at home and abroad but that also the "High Lights of Progress" reveal practical achievements toward the desired goal.

Then again, the reports have the distinction in common of giving clear, convincing, even inspiring statements on the philosophy, aims, and policies governing the work of the various Boards. This has impressed the reviewer perhaps more than anything else. The Joint Report could well be read for this alone. There is real statesmanship here.

We wish we had space for extensive quotations from such statements. Possibly some of them may appear in the HERALD from time to time; for though the philosophy, aims, and policies of the Home Boards may be familiar to the several constituencies of these societies, they are not known to the rest of our Fellowship.

We need not take space here to quote facts and figures covering the work of the Boards for the past two years. Nor can we give a digest of each section, or the high lights of each.

We might, however, dwell a bit on that phase of the work of the Education Society which has the right of way in this number; namely, Young People's work.

And here considerable progress can be noted.

For example, within ten years the young people's organizations of our churches have registered a gain in enrollment of 70,000—present total 190,000!

Out of fifteen years of summer conferences have come: (1) an effective young people's program in most of our churches; (2) the Pilgrim Fellowship as a national organization of our youth; (3) and wholehearted coöperation in that interdenominational movement, Christian Youth Building a New World.

Two logical forward steps have been taken: (1) conference for specialized groups of college students for the study of topics of particular interest to them; (2) the extension of the curriculum to include advanced work in leadership training either through the adding of courses to the usual program or setting up of special conferences for older people and adults. At the heart of the Pilgrim Fellowship's program are three major objectives: (1) to give a sense of unity to the thousands of local groups without too much standardization of organization or stereotyping of programs; (2) to focus the attention of our young people upon the great personal and social aspects of Christian thought and action; and (3) to help our young people share in the "Christian Youth Building a New World."

We might say in closing this inadequate review that it would be a worthy means of education if somehow our Young People could be induced to make this first Joint Report of the Home Boards a textbook for special study under intelligent leadership in each summer conference. An earnest, painstaking reading with discussion would convince many of our serious-minded youth that through their own Church Boards they can have a large share in the building of a Christian nation if they so will.

Untouchability in America

An old but ever new story as still told by George N. White in his speeches

In spite of a pouring rain, the great Unfinished Cathedral was more than half filled by an audience which heard the Archbishop of York—England's second ranking prelate—plead for a greater world unity in the realm of the Church.

He longed for the day when Christians from afar may come into a service anywhere, recognize a common form of worship, feel a common bond of fellowship.

As he spoke I forgot for a moment the audience around me and my mind went back to another occasion in March when death produced that bond of fellowship.

St. John's was jammed with a multitude that overflowed into the surrounding streets, hoping against hope that yet there might be room to enter.

"No one can recall a similar occasion," said the New York *Herald Tribune;* "one in which Bishop William T. Manning of the Protestant Episcopal Diocese of New York spoke from the lofty stone pulpit, and a program of moving spirituals followed."

Preceded by many a dignitary, the Bishop had come down the great central aisle before a bronze casket covered with a great blanket of roses, one thousand, six hundred and eighty-seven in all.

As the crowds filed silently into the pews beneath the towering arches, the great organ poured out a continuous flow of soft and stately music. The beauty and poignancy of the service that followed were beyond the power of words to portray. A small part of the eulogy would have satisfied for most of us the natural human desire for a "Well done, thou good and faithful servant."

For the Bishop and his associates were talking about "De Lawd" of *The Green Pastures.* "De Lawd," the doctors said, died of coronary thrombosis. But he had said, "I am plumb tuckered out."

The sixteen hundred roses were a partial indication of the cause, for in five years he had responded sixteen hundred and eighty-seven times to the electrifying cue "Gangway, gangway for the Lord, God Almighty!"

The eulogies over, the choir of *The Green Pastures* indicated the present state of that great heart by singing as only that choir can—"Lord, I don't feel no ways tired."

Following the benediction by Bishop Manning, "May he have blessing, and peace, and fullness of reward in those 'Green Pastures' where he is now with Christ, the Good Shepherd, forever, Amen," they rolled "De Lawd" past twenty-five thousand people to the train for Chicago.

There 70,000 people passed in review all night long, and the next morning I tried in vain to get into St. Edmund's Church to pay my respects to the man I had known through many of the years he struggled to find recognition for his genius.

But Bishop George Craig Stewart of the Chicago diocese was there to pay tribute similar to that of his colleague in New York. The Mayor of the city was there also and men of distinction in every walk of life.

And then they took that tired body out to Lincoln Cemetery for its long, long rest—it was "plumb tuckered out."

But "De Lawd's" heart was more than "tuckered out"—it was broken because he had had to listen to the cries of the little children of the cast as they whimpered all night long in the cold waiting room of a railway station.

Over and over again there had been no room in the inns of America where they might lay their heads. Though he himself might have had a room in a hotel near the downtown theatre in New York and thus have spared that tired heart, he would not because his children of the cast could not share that privilege with him. Because of all these things he died of a broken as well as of a heart "all tuckered out."

But I am glad he died when he did. Does that startle you? Listen. On the very day of his funeral, there appeared in the magazine *Time*—look in your files for the issue of March 18—a letter which in substance said, "No, we did not have 'De Lawd' and *The Green Pastures* in our town because the only place we could have had it was in our $650,000 high school building and if the cast had used the school's dressing rooms the sons and daughters of our white citizens could never have used them again!"

Untouchability in India? No, in a town in the United States of America in the year of our Lord, nineteen hundred and thirty-five!

Two Cooperative Farmers

SHERWOOD EDDY (left) and Sam Franklin (right) have gone into coöperative farming. The plantation is in Hillhouse, Bolivar County, Mississippi. It comprises over two thousand acres of good soil and is capable of supporting two or three dozen families at least.

It will serve as a Christian social experiment; for the two leaders hope to give practical proof of the ability of whites and blacks to work satisfactorily together in the South; to make coöperative farming pay; to provide farms eventually for both races; to help solve, in short, those sharecroppers' problems that are troubling so many Christian Southerners as well as Northerners.

Both Eddy and Franklin got their vision and "mission" while investigating the sharecropping conditions in a certain section of Arkansas. To quote Dr. Eddy:

"We saw the hideous face of slavery, feudalism, and fascism on the part of the planters and landowners shown toward the poor evicted sharecroppers and tenant farmers, both black and white. It makes a devastating impression to drive through the richest soil in the United States and to see the poorest human beings living in tumbledown shanties, rewarded for their toil by poverty, pellagra, hookworm, malaria, and illiteracy.

"I could write pages of the tragic suffering of these poor, oppressed people, giving exact cases from my friend Dr. Amberson's report, but space does not permit. Of course we found some planters who are seeking to do the right thing, but the *system* seems hopelessly wrong. The tenants, sharecroppers and day laborers are worse off than ever. . . .

"The whole situation is full of possibilities for good or evil: on the one hand peonage, serfdom, poverty, disease, robbery, eviction, and violence; on the other a coöperative commonwealth to guarantee the rights of the Constitution and the Declaration of Independence to the Negroes and poor whites.

"We have heard much of coöperatives lately from Kagawa. We know of them in Sweden and Denmark. Is not this the first opportunity for most of us to give expression to our convictions and put our theories into practice? Sam Franklin and the nucleus of an adequate staff are at this moment on the field engaged in selecting the workers and moving them onto the farm."

The last we heard some 24 families, including 17 Negro and 7 white, have been moved from Arkansas to this "Mississippi Coöperative Farm Number One." A local governing committee has been chosen, composed of three whites and two Negroes. The overseer is a Southern farmer. Arrangements have been made for nine-tenths of the proceeds of a very promising cotton-picking machine to be devoted to the enterprise. A revolving capital fund is being planned for out of which this Coöperative Farm Number One will be paid for and the buying and creating of other coöperative farms made possible. In this way it is hoped that a desperately needed coöperative movement will spread throughout America.

James Myers of the Church Emergency Relief Committee says of this Farm:

"I was deeply impressed with the amazing progress made in a few weeks by these families, Negro and white, who had already cleared, plowed and planted 140 acres of land, built six houses, and are developing a hopeful coöperative community. 'I feel like a free man for the first time' was a common expression of these men who have lived so long under the old system which is so close to economic feudalism. They have a chance at last to show what they can do for themselves.

"I was impressed with the personnel of these workers who have been carefully chosen for industriousness as well as other necessary qualifications. I believe they can make good and that this coöperative farm can succeed as a valuable demonstration of great social significance."

A SOCIALIZED PICKING MACHINE

The machine, invented by John and Mark Rust, is, we understand, the only one which has been used in the Government's experimental station in the Mississippi

[*Continued on next page*]

A Pastor-at-Large for the Central South

BECAUSE of the state of the health of Superintendent Lucian J. Marsh, together with the enormous distances involved in his territory, the Church Extension Boards have appointed Ralph L. Woodward pastor-at-large for the District of the Central South, which includes Oklahoma, Texas, Louisiana, and Arkansas.

He took up his new responsibilities immediately after Easter and is making his home in Oklahoma City.

Mr. Woodward was born in Missouri and was first licensed to preach by the Southern Methodist Church when only seventeen. He supplied churches while both in high school and college, graduating from Central College at Fayette, Missouri in 1931.

After two years in the pastorate he came to Yale Divinity School in January of 1933. For three months he supplied the church in South Norwalk, and for one summer he was assistant director of the children's camp of the New Haven City Missionary Society.

For the past two and a half years he has been pastor of the old church at Lyme, Connecticut. Last summer he was one of the faculty of the new conference for college age young people which the Connecticut churches conducted at Camp Rainbow.

In addition to assisting Superintendent Marsh in the administration of the district it is expected that Mr. Woodward will be active in young people's activities and the promotion of religious education. He has a wife and a small child.

Two Cooperative Farmers [*Continued from page 313*]

Delta. When it will become commercially practicable we cannot say. But when it does it is liable to produce a serious social revolution—for with it one man will do the work of a hundred men!

This anti-social result of the invention has been considered by Messrs. Eddy and Franklin, and by the inventors themselves who have no desire to make a great monopolistic fortune for themselves at the expense of a million people thrown out of work. They desire to socialize this discovery and harness it to human need.

Accordingly, after hours of conference together, a Rust Foundation was formed to utilize nine-tenths of the profit of the inventors of the machine toward founding a series of coöperative farms, coöperative stores, educational projects for white and colored.

"If this is done it will be the first time in history," says Dr. Eddy, "when a major mechanical invention has been completely socialized in a capitalistic country and harnessed to human welfare, and where virtually all the profit of the inventors goes to the relief of human labor which would suffer because of the machine."

WHO IS SAM FRANKLIN?

With reference to the two whom we are referring to especially in this article, Dr. Eddy is so well known that we need not dwell upon him. Sam Franklin, however, needs an introduction to our readers.

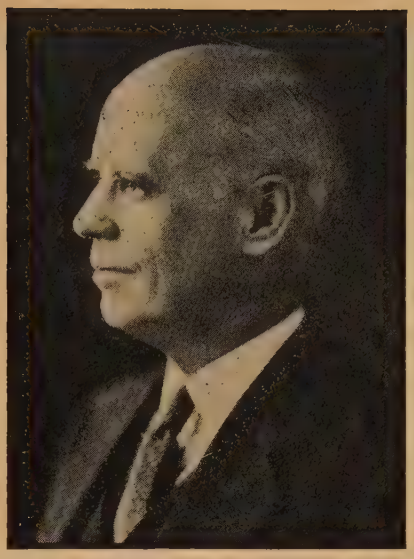
He was born in Tennessee of a Southern family. He graduated from Maryville College, Tennessee, and then had his theological training at McCormick Seminary in Chicago. He secured his Master's degree at Union Seminary, and sailed for Japan July 4, 1929, under the Northern Presbyterian Board.

He and Mrs. Franklin were located in Kyoto, working especially among the students of that city. They established there what is known as the Fellowship House in which a kind of international family was maintained, including Japanese, Chinese, and Koreans.

Mr. Franklin took rather advanced social attitudes regarding the present economic and social order, not only of Japan, but of the whole world; but we do not understand that he had any particular trouble with the Japanese Government, though he was under some sur-

[*Continued on page 326*]

Minnesota's New Superintendent



When the Minnesota conference elected Arthur A. McBride as its superintendent in succession to the late A. K. Voss, it called back to the state a "native son" whose roots are deeply embedded in its life.

He was born and brought up at Austin, Minn., and is a graduate from the University of Minnesota. Of his four daughters, two are graduates of Carleton, one of the University of Minnesota, and the fourth is still in high school.

Although Minnesota has ever been "home" to the McBrides, they have also seen the world. Mr. McBride was one of the last graduates from Andover Seminary while it still adorned Andover Hill. He then spent a year on a fellowship studying at Union Seminary and Columbia University in New York City.

In 1908 the American Board appointed him to the Marathi Mission, where he soon proved himself to be a man of several parts. The treasurership of the Mission was bestowed upon him, and then it was deemed proper that he should do many things in many places, from running schools to directing a criminal tribes settlement.

In 1929 the McBrides returned to this country, and in 1930 Mr. McBride became Director of Business for the Chicago Congregational Union. He soon discovered that there is an intimate connection between finance and religion in the life of most churches. Almost from necessity he has been drawn into the business of counselling with churches and the general administration of church affairs.

Arthur A. McBride is always calm, never excited. He has the habit of looking at every question from all sides before he expresses an opinion. He is discreet of tongue. Men trust him. He returns to Minnesota as a "home boy who has made good" in two most excellent schools—India and Chicago. The affairs of the Minnesota churches are in safe hands.

Pilgrim Fellowship Pointers

By Harry T. Stock

The summer is, for many churches, the period of most intensive training of its leaders. Five thousand or more of our young people are in conferences and camps. They share a spiritual experience which many of them will never forget. They are introduced to practical plans for improving their young people's program.

It is not enough to send them away and then ask for a brief report two months after the conference. The time to talk with them is immediately after their return. If the pastor will gather a group of his young people, and if they will listen to the specific suggestions reported from the conferences, there is a good chance that the autumn program will have new purpose and power. The time to do this is while the enthusiasm is still high and the memory still keen.

Many of our churches do not send delegates to conferences. In fact, those which need this help the most are the ones least likely to take advantage of the opportunities. What preparation will these leaders make for the autumn program? Surely, they cannot expect a vitalized work if they do not read and study and plan during the summer months. Several pieces of material are prepared for this year's young people's program. Every adult counselor should study them, should project the outlines of his program before the fall months arrive.

The Effective Young People's Organization is the title of Bulletin No. 55, issued by the Young People's Department of the Education Society, 14 Beacon St., Boston, Mass. Five cents.

A Program Guide for Young People, by H. T. Stock, is a more detailed discussion of what a program should be. The price is twenty-five cents, from the Pilgrim Press. It is a manual for the young people's organization. [*Continued on page 318*]

Literacy and Laubach

Dr. Laubach and two Moros

"ONE fierce old Moro murderer took me to a corner one day far away from everybody.

" 'You taught me to read and you are the best friend I have in the world, and now I want to do something for you,' he said to me. 'Is there anybody in this province you would like to have put out of the way?'

"I did not accept that offer, I hasten to say, nor do I want to hold him up as Exhibit A of the Christians we are making. But he was offering the best talent he had!"

The speaker was Dr. Frank C. Laubach of the American Board Mission to the Philippines. He was talking in Boston about the religious effect of his famous literacy movement among the Mohammedans of the Islands.

He was expressing his belief that this form of approach to non-Christians was more efficacious than that of the medical missionary even.

"For," said he, "a doctor cures people, but cannot say, 'Here is my medicine. Now go and cure others.'

"We have gotten these Moros *acting* like Christians, when they go out teaching one another, even before they would allow you to say so; indeed, even when they might cut your head off if you told them so.

"Moreover," Dr. Laubach went on to say, "this literacy method is better with such people as the Moros than is that of the normal evangelistic method; for never can you get the Bible into people's hands to read until they can read something; and we believe a man is not a very good Christian until he can read his Bible.

"Illiterates have a terribly hard time, and unless they can read their Bibles as spiritual food they are going to be pretty easily persuaded to change their minds."

Our friend goes into the Moros' own mosques as an honored, invited guest of the religious leaders.

"They put me on a rug right up in front, with a black hat on my head and call me a Christian pandita. After we worship, bowing down sixty times as their custom is, we sit in a circle and they ask me to tell them the story of Jesus.

"Then they come to our church on Sunday and sit reverently at the back of the building, returning our visit.

" 'Why should you teach us without any pay,' we are often asked. 'Our imams won't teach us one line of the Koran without pay.'

" 'I have studied the beautiful life of Nabi Isa (Jesus),' I answer. 'I notice that from the time He awoke in the morning until He closed His eyes at night, He spent every minute helping somebody. That is a beautiful way to live.

" 'If everybody in Lanao did like Nabi Isa we would have a Paradise here. I have been trying it. When I spend my time helping people and I see the gratitude in their eyes, my heart sings.

" 'When I have taught you I want you to teach other people—but do not take a cent for it—and then note how your heart will sing. It is a wonderful way to make friends—to sit down beside a man and teach him.

" 'You never scold or yawn or act in a hurry. You say, "My, but you are doing well! What a bright mind you have!" If you do that the man will love you. A thousand threads begin to wind themselves around your heart.' "

When Dr. Laubach first went to the Moro province where he works, women grabbed their babies and ran into their houses screaming. The Moro panditas had told the women that he was going to take six hundred babies and set fire to them so that they might turn into gold and he become the richest man on earth.

Nowadays, when Dr. and Mrs. Laubach go to the side of Lake Lanao where this used to happen those very same women bring out their babies and say, "Won't you please take this baby and educate him?"

If his wife only would let him do so he would take them all, he adds.

There have not been many conversions though some of the finest young Moro men and women are now members of our church: Macoindeg Tataro, leader of Moro youth, now our head printer and planning to study law; Matias Cuadra, here a few weeks en route to the World's Sunday School Convention at Oslo. The spirit of helpfulness generated through this literacy movement has been Christian in its expression.

Note, for example, what happened when the depression came on and Dr. Laubach had to call all of the nineteen young men on his staff and tell them that he would have to discharge all but two.

"A man across the lake, with thirteen wives and a fierce face, said, 'This thing cannot stop. It is the most important thing that ever came to Lanao.'

" 'Here goes my head!' I thought. I trembled, but the man said, 'We will make these fellows teach without any salary, and everybody who learns must teach.'

"That was a very good idea. We have tried it in Lanao and it works, and we have tried it around the world and it works. It is a new idea in education.

"We go to a town and pick out the brightest man and say 'I am going to make a teacher of you.'

" 'I cannot read,' he says.

" 'That is what we came for: to teach you. As soon as we teach you, we want you to teach this other fellow.'

"And as soon as he teaches the other man we give him five little lessons—costing us one cent—to teach five other people, perhaps his five wives. And that is the way we have got everybody teaching everybody else, by geometrical progression, without pay. It's the cheapest method on earth.

"At least sixty to seventy-five thousand people in that province have learned to read, slowly but intelligently."

THE MOROS SEND OUT THEIR MISSIONARY

The Moros have accepted this method as *their own*. They are glad to consider Dr. Laubach as their missionary to illiterates everywhere: he has already visited various countries where problems of this nature are before the educational authorities.

"A year ago last January," he said, "there came down from the mountains hundreds of these Moros. They came in trucks. They had come to say goodbye to 'their method.' They were proud because it was to be used in the other backward regions of the world.

"They swarmed upon the deck of our boat, and after they had made speeches they almost had a war, for they were quarrelling about who should offer a prayer. After this question was settled without anybody's being killed, the highest imam in the province offered up this prayer:

" 'Allah Hoota Allah, as this American friend who has helped us to make the easiest method of teaching in the world goes around introducing our method to all backward people on earth, may he have Thy blessing.'

"They wanted to go along. They said they would pray for me and their method in every mosque in their province. And I am sure they are doing it today.

"Moros stand with open mouths before a map of the world on the wall of our school on which they have drawn a red line that has followed me as I have gone from country to country developing this method of teaching.

" '*See* what we are doing for the human race!' they say.

"I am more proud of that than of the Moros who have become Christians. I would rather have them that way than have them change their names without changing their characters.

"I wonder how many people of the United States are proudly saying,

" 'See what America is doing for the human race!'

ILLITERATE ARE SICK, HUNGRY, AFRAID

"Do you realize, friends, that over a thousand million people on this planet are so ignorant that they cannot read a line, that in Africa at least ninety-nine per cent of the people cannot read and write; in India 340 millions; in China even more than that.

"The illiterate, because he is so ignorant, is sick. He doesn't know how to cope with his diseases. He uses the medicine man. [*Continued on page 320*]

AMERICA SHARES WITH THE MOROS

"Lanao Progress" Newspaper
Lanao Press Publishers
Maranaw Folk Schools
Literacy Campaign
United Churches
Lanao Library
Kindergarten

Dansalan, Lanao,
Philippine Islands

Headquarters for the Societies of English Speaking Youth
Dispensary, Visiting Nurse
Students' Dormitories
Moro Women's Clubs
Plant Nurseries
Moro Book Store

THE KEY LITERACY METHOD

When we reached Lanao Province in December 1929, nothing beyond a few one page government notices had ever been mimeographed in the Maranaw language. Not a page had been printed on a real press. Some three thousand Moros could read and write with Arabic letters. Practically nobody attempted to write Maranaw with Roman letters. We had been told that the Moros had neither grammar nor literature.

We had two surprises, for we discovered that they have a very complicated grammar - indeed we found hundreds of verb forms. We also learned that they have a large and interesting literature, some of it written in Arabic, but most of it handed down by memory.

Since few of the Moro people could write with Roman letters, we started a literacy campaign. At first we found teaching people to read a long difficult task. We tried multitudes of experiments in an effort to simplify our method. After about a year we hit upon the happy idea of building our chart around a key of three words which together contain all the letters we use. These twelve consonants are all that the Maranaw dialect needs. By varying the vowels, it is possible to construct every Moro word out of the key words:

"Malabanga" (a town in southern Lanao)
"karatasa" (the Maranaw word for paper)
"paganada" (meaning "to learn")

The chart begins

ma la ba nga
mi li bi ngi
mo lo bo ngo

ma ma	a ma	ma la	la la	la ba	ba ba	ba nga
nga nga	ma nga	la ma		ba la		
mi mi	li li	bi bi	ngi ngi	mi bi	li ngi	li ma
ba ba i	bi ba i	la li	ba li	la mi	la bi	la ngi
mo mo	lo lo	bo bo	bw bw	ngo ngo	mo nga	

The teaching of this chart is very easy. The teacher starts by saying something to get the student keenly awake, for example:

"Thousands of people are learning all the letters in less than one hour. See how bright you are".

Then turning to the chart the teacher says: "Have you ever been to Malabanga?"

That Adults May Learn

By Herbert W. Gates

Conviction of the need of continuing mental and spiritual growth for men and women and interest in the development of an effective program of adult education has been steadily increasing throughout our churches. Dr. Fagley has been very successful in organizing institutes and discussion groups in various parts of the country and has everywhere found a hearty response. While it has been necessary, because of the extent of his duties with the General Council, to change the plan under which he has served as Adult Education Secretary for the Education Society, the Executive Committee of the Council has made it possible to continue active participation in this important service.

A Committee on Adult Education has been appointed by the Education Society and the Publishing Society, and other societies have been invited to participate in the undertaking. Dr. Fagley will serve as the chairman of this committee, and the American Board, the Extension Boards, and the American Missionary Association will each be represented by a member on the committee. This committee will operate through the Department of Adult Education of the Education Society with Dr. Lobingier as executive secretary.

It will be the purpose of the committee to further in every possible way the development of the adult education program in our churches, giving especial attention to the suggesting of policies and methods and the securing of suitable materials for use in groups of men and women.

A WEEK-END CONFERENCE

In response to many requests for some opportunity to study this subject together a Week-end Conference on Adult Education has been planned, to be held July 17–19 at East Northfield, Mass., in connection with the sessions of the Northfield Conference of Religious Education. The purpose, as stated in the announcement, to consider the mission of the church to adults—that they may grow and be more at home in the rapidly changing life of our times—to take stock of the situation in our churches, and to plan work for the future.

There will be seven sessions, beginning Friday afternoon, July 17, and continuing until Sunday afternoon, July 19. Dr. Fagley will be the general leader. Others include Secretaries Gates, Lobingier, Gammon, and Dr. Weston. There will be a separate session for women in charge of Mrs. Mary R. Carver to discuss women's work in the church, and one for men to correspond, in charge of Dr. Gammon.

A special rate of $2.00 per day has been made by the Northfield Management, which is good from the evening meal on Friday until Sunday afternoon. The same rate will hold good for any who may wish to stay through the noon meal on Monday the 20th. A registration fee of $1 will be charged to meet costs of publicity.

The topics to be discussed include such as "Why continue Learning?" "Adults as Learners and Leaders," "The Educational Approach to Controversial Topics," "Materials of Adult Education and their Use," "How to Organize and Conduct Adult Education in the Church."

Those who attend will have the opportunity of sharing the chapel assembly and social and recreational features of the Conference of Religious Education, the impressive sunset meetings on Round Top, and the Sunday services at which Dr. Rex Stower Clements, Chaplain of the Conference, will preach.

Members of the Conference of Religious Education may attend sessions of this week-end conference with no additional registration fee.

A postcard request will bring you a full announcement of this conference, or as many copies as you may desire for members of your church or friends. It is a significant event in the development of the adult education movement and should be well attended.

Pilgrim Fellowship Pointers [*Continued from page 315*]

Christian Youth in Missionary Action is a thirty-two page booklet of definite plans for the year 1936–37. The price is ten cents. It may be obtained from the Department of World Fellowship, of the Education Society, 14 Beacon St., Boston, Mass.

To Read and Talk About is the name of a booklet issued by the Pilgrim Press (single copy, free). It lists the best booklets, courses, series of discussion materials, and units of work for young people's groups. This list is classified under the ten major projects of "Christian Youth Building a New World." It also contains an interest-finder, of some sixty questions, which should help a group to build a balanced program.

These are the materials summer conference delegates will study. Their adult leaders should be equally coversant with them.

Lake Geneva—1936!

By John Leslie Lobingier

Is there anything in the life of the churches that can be called an adult movement? Or is such a movement within the realm of reasonable possibility?

There are people of sufficient optimism to believe that such a movement is now in the making. They even go so far as to predict that it will be launched at Lake Geneva, Wis., during the two weeks' period, July 27 to August 8.

The word "movement" gives one pause. Can any such thing be planned? Or is it true that to be genuine a movement must be spontaneous, and to be vital it must be the expression of a deep and inner urge?

We have what is called a "Youth Movement" in the churches today, whose slogan, "Christian Youth Building a New World," is catching the imagination of young people. Many, it is true, are unconscious of it and its course has been charted in part by adults. That it is a youth movement, however, can scarcely be denied.

The situation among men and women may be somewhat comparable. Interest in adult work has been growing both in and out of the church.

Of infinitely more significance than mere interest, however, is the growing conviction that the problems of the world today call for a marked increase of consecrated intelligence, Christian purpose and planned action.

Three or four hundred men and women will gather at Lake Geneva for a twelve days' period beginning July 27th. Unless all signs fail this will be more than a summer conference in the usual sense of the term. There will be no enrollment in classes for the study of specific courses; no "credits" will be issued for work satisfactorily done.

This gathering has a bigger objective—the launching of an adult movement in which the Protestant churches of America may participate, looking toward a Christianity that counts in the world in which we live.

This idea had its inception in the adult work committee of the International Council of Religious Education. Its members, working upon statements of aim, curriculum plans, needed courses of study, etc., came to the conclusion that something more significant was needed.

They considered the conflicts in the world among races and nations and classes, the widespread economic injustice, the lack of serious purpose among so many men and women, home life without religious purpose, much superficiality and ineffectiveness in church life,—and they asked themselves whether the churches in cooperation might not make their Christianity count in larger measure. And they talked of *an adult movement in the churches.*

By "movement" they mean simply a plan of concerted activity on the part of Christian forces, using all sorts of methods to achieve some definite ends in accord with definite plans.

At Lake Geneva these aims will be defined and these plans will be laid. Each denomination is entitled to a limited number of delegates (and the quota for the Congregational and Christian churches is being filled by the Congregational Education Society); each state is given an additional quota; certain groups will also be represented such as the Adult Work, Pastors', Missionary Education and other sections of the International Council and a dozen national agencies. This gathering bids fair to be representative and outstanding.

The center of the program will be the daily sessions and activities of ten commissions, each delegate working for the full time in one of these commissions.

1. Ways of Promoting Personal Religious Growth
2. Christian Home and Family Life
3. Vocational and Economic Life
4. Citizenship and Community Life
5. Leisure Time and Cultured Life
6. Education and Character
7. Inter-Group and Race Relations
8. World Relations (Missions and Peace)
9. Churchmanship
10. The Church's Adult Program

No one can predict the outcome of the work of these commissions. It may include an analysis of the needs and the problems, an evaluation of resources, and a plan of action. The work of the various commissions will undoubtedly be brought together so that delegates may leave with the feeling of having a unified program including many channels of activity—a program that will challenge Christian adults.

And what will be the response of the men and women in the churches? Who can say! Certain it is, however, that this gathering is a symptom; it reflects a sense of yearning in many a Christian heart. One need not be much of a prophet to predict a heartening response. People are looking toward the conference with hope and wistfulness. It may be that "Lake Geneva 1936" will become a symbol of something new and better.

Secretarial Side Lights

The New England Community Service Secretary of the Council for Social Action

Mrs. Elizabeth G. Whiting is a quiet, unobtrusive woman with penetrating eyes. She does not quickly attract attention, but when she speaks, people listen. She is sure of herself and of her opinions. For her to follow her conscience is such a perfectly natural procedure that she thinks nothing of it.

Perhaps Mrs. Whiting's obedience to the categorical imperative is due to her excellent ecclesiastical ancestry. Although her mother's father was a lawyer, behind him there were nine John Woodbridges, all of whom were Congregational ministers in New England. Her paternal grandfather was a Dutch Reformed minister, and she has two uncles and four first cousins among the clergy. At present she is a member of the Second Church in West Newton, with Boynton Merrill as her spiritual adviser.

Although she was born in Waukegan, Illinois, Mrs. Whiting has had a perfectly proper New England education. Her parents moved to Boston when she was thirteen. She went from the public schools of Newton to Wellesley College, where she graduated from the department of hygiene in 1912.

Mrs. Whiting has taught in several schools in the vicinity of Boston, and for many years did volunteer service with various social agencies. She has been one of the directors of a hospital and has been actively identified with the Y.W.C.A. and the League of Women voters. At present she is vice-president of the Boston Y.W.C.A. and the Massachusetts representative of the National Board for Public Affairs. She is also a member of the budget committee of the Community Federation of Boston.

Through the years her interest has gradually shifted from remedial philanthropy to basic reform. The Y.W.C.A. and the League of Women Voters prepared her for her present relationship to the Council for Social Action as its New England representative.

Mrs. Whiting has a "perfectly good husband," Royal G. Whiting, a manufacturer in Massachusetts, a son of fifteen, and a daughter of twelve.

She is addicted to everything which happens out of doors with a particular predilection for mountain climbing and horseback riding. She once was much given to amateur dramatics, but in recent years has found more exciting occupations than acting.

Literacy and Laubach [*Continued from page 317*]

"He is hungry because he cannot cope with the insects that destroy his crops.

"But, what is worst of all, he is afraid of progress. He *must* be. It is the law of self-preservation. When you don't know a thing you have to be afraid of it, and when you don't know *anything* you have to be afraid of *everything*. The only thing right is what your ancestors did.

" 'Leave people alone in their happy condition; don't worry them with all the bothers of civilization.' I have heard that a good many times recently as an objection to Missions.

"*Where* are illiterate people in this happy condition? I have never see any. They are sick and hungry and afraid.

"Instead of having a God they can love and trust, they put up their little altars because they are frightened by unseen spirits, especially of their own worst ancestors.

"They are in a hell of terror all their lives, in terror of dangers real and dangers imaginary. They are a frightened little people.

"I don't know any more ignorant saying than 'Leave them alone in their happy state.'

"They haven't any happy state."

The Missionary Education of a Teacher

By Jeanette E. Perkins

SHE began when she was quite young, when her equipment consisted of a love for children, plenty of time, a zeal for church work, a Bible, and some missionary pamphlets.

She was very earnest about the peoples in other parts of the world, what a poor time they had of it, and how our money would make them Christian like us. She did not question the desirability of making the rest of the world like us, or the correctness of the term *Christian* as applied to us.

She loved the Missionary Days when ten-minute presentations were made from the Sunday school platform, and she organized a Junior Mission Band so that longer presentations could be made, and boxes packed for mission stations, and more pennies brought.

MATERIALS USED

In those days her main prop was the story. She would select each week one guaranteed to keep children awake, if not to arouse emotions of horrified sympathy. Those which described the activities of witch doctors and the futile worship of idols were favorites, and next in popularity were those which told about queer customs so absurdly different from our own.

The authority behind her teaching lay in the *Bible*. "Go ye" was a divine command, and had inspired all the missionaries of whom she talked. She taught the verse assiduously, as well as songs which reinforced the "missionary" attitudes. "From Greenland's Icy Mountains" and "We've a Story to Tell to the Nations" were enthusiastically sung by the boys and girls, while the littlest children were lisping songs which told of Jesus loving "all the little children of the world,"—"just as he loves you and me." They sent "whisper songs," too, "across the ocean blue, to say to all the children there" that Jesus loved them. It was a long time before the teacher saw anything questionable about the theology, patronizing in the words, or sentimental in these songs. She never thought what the people from these far-away countries might think of her songs or stories.

Poetry was used sparsely.

Prayers were important. She collected books of prayers, but she was no more critical of these than of other materials.

A long step was taken when her stories changed to create appreciations. The stories weren't nearly as exciting as witch doctors and idols, and the appreciations were mostly for what the peoples of other countries contributed to our welfare. She imagined, however, that the scrapbooks and other scissor-and-paste gifts were made more enthusiastically after the children knew that rubber came from Africa and rope was made in the Philippines.

Even this, as the teacher looks back, seems far away, for things have happened to change not only her methods and materials but her knowledge of children and her ideas about learning.

THE CHANGE IN TERMS

If anyone asked her the reason for the changes she probably would answer after a pause, "I suppose it's because I want something different now," and she would recall that through the years she has used different terms for "missionary education." The very change in terms implied a change in aims, a rethinking of the nature of materials used, and the manner of using them.

There was "World Friendship" for instance. This called for something different from instruction in the need for missionaries, and campaigns for church mission boards. It called for stories which, far from emphasizing differences, emphasized *likenesses*, for how can there be any feeling of friendship between people made to seem strange and queer to each other?

There was "Mutuality." How could this attitude develop while we were implying that all the things worth giving were on one side?

Then there were "Internationalism" and "World Mindedness"—why, these words brought us all together in one world and suggested that all peoples had ideas and contributions worth exchanging. "Coöperation" began to have newer meanings and be applied not only to life in a social group but to groups of different localities, different ways of thinking. It was capable of giving birth to strange new words like "coöperatives," standing for a system so far-reaching in its appeal as to bring to the same level of thought peoples of many different cultures.

And finally, "Peace Education" seemed to embrace the aims implied in all the other terms, and furnish an ideal so high that an entire revaluation of procedures was demanded.

"I've always worked to create or change attitudes," the teacher would say, "but those I used to want were wonder (at differences), and pity (for the benighted), and generosity (for the mission work). What I want now is understanding and appreciation. I don't mean understanding of facts nor of geographical or racial differences, but of people—all people—as persons; and "appreciation" doesn't mean of contributions which

other peoples make to us, but appreciation of them as human beings, made as I am made, with capacity for suffering and for happiness, and yearning for the good life. And I want *mutual* appreciations. I want them to like and understand me as much as I want to understand and like them, because we are kin. I wish each of us could say to the others, 'I am like you. We're all struggling alike toward greater understanding of the world, and people, and God. Tell me what you have found, and I'll tell you how we are trying. Together, perhaps we can arrive somewhere.' "

EXPERIENCE, NOT MATERIALS, THE STARTING POINT

But the teacher had changed her point of view in other directions. She no longer depended on *materials* to change attitudes. "A story will never bring this about," she would say. "Attitudes don't grow apart from experience. If I want mutual appreciations, understanding, and respect between groups I must get groups together. I must provide for their entering into each other's experience and finding out for themselves how much we are alike or the advantages in working together."

And as she began to make experience instead of materials her starting point, she found newer uses for materials. Story, song, poetry, and scripture now came to her aid in a dozen ways. Sometimes they helped prepare the children for an experience. Sometimes they made it richer by bringing the group the thought of others who had had experiences similar to theirs. Sometimes the quotations used interpreted what the children were living through; sometimes song or story were incidental, and merely added to the enjoyment of a study. Again, a quotation, a prayer or a song would voice the feelings of the group, and provide genuine satisfaction.

A VISIT TO INTERNATIONAL HOUSE AND AN ECHO SONG

When the teacher took her group to visit an International House, the story she told before going was of the lonely Chinese student whose accidental meeting with one who saw his need resulted eventually in the building of the first International House. As the children approached the front, they read the words over the entrance, "That brotherhood may prevail." Inside, they saw the decorative wall map with the lettering, "Within four seas all men are brothers." They learned from a foreign student how the flags were changed, each week, and how many nationalities were represented in the dormitories; how the students became acquainted and grew to understand and appreciate each other. They saw the verse in the Yearbook: "I am a house of echoes; whatever is sung into me of love and friendliness will come singing back to you."

The teacher remembered the camp song, "Little Sir Echo, how do you do? Hello, Hello." Whoever thought of that as a song to promote world friendship? Yet the singing of it attached new meaning to the verse in the Yearbook, and suggested an echo game which, each time it was played, reminded the children of their recent experience.

Half the group (impersonating Czechoslovakians, speak to the rest who impersonate Americans): Now that we know you, we like you!

Echo ("Americans"): We like you!

Half the group (impersonating Germans, speak to the rest who impersonate Chinese): Now that we know you, we like you!

Echo ("Germans"): We like you!

It was fun to teach both the echo song and the echo game at a party where Negro children were hosts and children from the Church of all Nations were guests.

It was natural, after playing with children of other nationalities, to make up a tune to Nancy Byrd Turner's poem, "America my Country," which ends

"When other little children
From other countries come
We all will say together
'America, my home!' "

WORKING TOGETHER WITH STORY, MUSIC, AND POETRY

This teacher with her group took part in a big coöperative enterprise in which children of several churches (who had been interchanging visits) were planning a play, learning the fun of working and playing together. One Sunday the teacher used Raymond MacDonald Alden's story on coöperation, "The Palace Built by Music." She had never used that story for primary children before. Neither had she ever used a Victrola record of a symphony concert to illustrate the harmony and beauty of many working together. But the children caught the point. As one second-grader put it: "*Music* really *is* prettier when lots of people play it together!"

Nancy Byrd Turner has given us many delightful poems and songs. Here is one which makes a coöperative enterprise take on the semblance of an engine, badly needing each one of its parts.

Doing Work Together*

Doing work together
Makes the work such fun!
You having your share,
I having my share,
Till the work is done;
Many working with us,
And each glad to do
His own share, his own part,
His own piece, with all his heart,
Working with a good will
Until the task is through.

Doing work together
Seems only play, you know!
The job's a big engine,
A big, busy engine,
And we all make it go.
One can be a lever,
One can be a rod,
One a brake, and one a wheel,
Each so happy just to feel
That all work together
And all work for God!

APPRECIATION OF PERSONALITIES

Once the teacher asked the leader of one of the choruses in "Green Pastures" to talk and sing to her children. For weeks afterward the children were singing "Swing low, sweet chariot." Enjoyment was heightened in a class period later by the poem "When Melindy Sings." Realization came of the struggle which a professional Negro has to go through from stories of Booker T. Washington, Roland Hayes, and the sculptress, Augusta Savage.

It meant something now for the children to hear Countee Cullen's poem, "Once Riding in old Baltimore," which recalls the tragic childhood memory of having a white boy—just his age—stick out his tongue and call him "Nigger,"—and to wonder if their friend ever felt like that. The Negro spiritual, "Lord, I want to be more loving in my heart," may become a white child's sincere prayer from entering into such an experience. For "When it comes to feelings, we're very much the same."

*All Alike**

Some of us live in warm lands,
  Some of us live in cold,
Some of us in the new world,
  Some of us in the old;
And some of us have one name,
  And some another name—
But when it comes to feelings
  We're very much the same.

Some may live in Europe,
  Alaska or Japan,
One may be a Russian,
  One an African.
Some from our America,
  Or any land you name—
East or West, we're brothers
  And sisters, just the same.

(*Chorus*)
We all laugh and run and play
  Wherever we may be—
When it comes to feelings
  We're all the same, you see!

(*Chorus*)
We all sing and work and love,
  Wherever we may be—
When it comes to feelings
  We're all alike, you see!

When the group's American Indian friend, "Princess Ataloa," visits them and sings and tells stories, they enjoy the Indian child's folk tales as much as they enjoy learning the Sunrise song, "Wah ta ho! ta ho!" But talk about the Indians and why they have to live where they do make the group wonder if Ataloa thinks things have been unfair—and whether she has a right to. Annette Wynne's poem beginning

"Where we go to school all day
Indian children used to play,"

makes them sober after knowing and liking a real Indian. Yes, "When it comes to feelings we're very much the same."

"Listen to this lovely thing,
  Children everywhere,
Each of us can work to make
  The earth more sweet and fair.
You can help, and I can help
  And each can do his share." *

The teacher finds it worth while discussing some of the ways things can be made more fair, and thinking what kind of world it would be if the best thoughts of everyone were put to work.

*From *Pilgrim Elementary Teacher.*

A favorite song of the teacher and her group begins:

"The great round sun we love to see
  Which gives us warmth and light
At close of day quite disappears
  Out of sight;
Yet still it shineth all our night
  On people far away
And other children see it, too,
  While they play." *

This, however, is sung when her group is actually thinking about children in other countries. Another poem of Nancy Byrd Turner's brings a feeling of kinship with those far away through its mention of everyday activities.

*All Over the World***

Boys in Sweden and girls in Spain,
  And children in Peru,
Every day when the sunrise comes,
  Tell me, what do you do?
You wake and laugh and are glad, I guess,
  And get right up and dress.

Girls of Italy, boys of France,
  Children of Japan,
What do you do when playtime comes?
  Play as hard as you can,
And run like us, and skip to rhymes,
  And have the same good times.

Children of Holland, and Persian child,
  And others far away,
You go to school, and you help at home,
  You work, you study, you play.
How much alike, some near, some far,
  All of us, all of us are!

USE OF THE BIBLE

In this use of material as supplemental to, enriching an experience, the teacher finds her sources not nearly so limited as before. Parts of the Bible which formerly would have been thought of for only mature understanding now become full of meaning, even to primary children. The "great commission" verse and references to heathen raging have given place to portions of the Bible which may help her children to feel a sense of kinship with persons through the ages, who expressed the same feelings about God that they may have. But the feelings should come before the quotation.

Once in the service of worship a friend told of her trip around the world; of her starting "alone," but never really being alone; of her discovery of a universal language—smiles—which made friends for her among children and grown people of every country, and kept her from ever thinking she was alone. Besides, letters of introduction helped her to make friends all along the way.

"She wasn't alone because God was with her," a child remarked after she had left. "He was in all those friends that did things for her. He was taking care of her all the time."

*"The Great Round Sun," Educational Loose Leaf Music Supply Co., Enfield, England.

**From *The Pilgrim Elementary Teacher.*

The teacher remembered that long ago, too, some one had been thinking of God always being near. He had written down his thoughts in a psalm. "Whither shall I go from thy spirit?" she read, "or whither shall I flee from thy presence?

> If I take the wings of the morning
> And dwell in the uttermost parts of the sea,
> Even there shall thy hand lead me
> And thy right hand shall hold me."
>
> Psalm 139: 7, 9, 10

If Miss S—— were to write a psalm she would not use just those words, perhaps, but would she *feel* them? What words would she use, the teacher wondered. At the suggestion of the children Miss S—— was brought back to make her own statement. "You see," she said, "I believe that God made every one of us, and so there is a little bit of God in every person, everywhere. So of course God is everywhere. Sometimes he is hidden, but I found him in people's friendliness, wherever I went."

Then there was the day after the whole department had visited another group on a Sunday morning, and had taken part in a service of worship quite different from their own. There was much questioning about the different forms. Today the leader's story was of her own childhood and she visited different churches and asked the meaning of different symbols and forms. It mentioned the worship of many peoples—all reaching out in different ways for the something greater than themselves which they called God. But there was something alike in all the services. The children recognized it. "They all expect to find quiet and a peaceful time," they said. "They're all thinking about God."

What followed was the quiet singing of something the teacher never should have thought of in the days when her missionary teaching consisted of choosing isolated bits of material unconnected with their experiences, and giving them to the children to digest. Nor could she in those days have helped the children to the worship made possible by discovering that there are many ways of seeking God, but that, as the pianist now sang

> "If with all your hearts ye truly seek me,
> Ye shall ever surely find me,
> Thus saith the Lord."
>
> (from Mendelssohn's "Elijah")

A Notable Peace Project

MR. and Mrs. Theodore Richards of Honolulu have given £70,000 for the Friend Peace Center at Doshisha University, and the announcement was made during the celebration of the University's sixtieth anniversary.

Over twenty-five years ago Mr. Richards conceived the idea of providing means of education for outstanding Japanese students in Hawaii and the United States. This resulted in the establishment of the Friend Peace Scholarship in 1911.

The first group of Scholarship Fellows, among whom was Dr. Iwao Ayusawa, now the Director of the International Labor Office of Tokyo, matriculated at the Mid-Pacific Institute, then called Mills School, in Honolulu.

In 1922 changes were made. Instead of granting the scholarships to students from Japan, they were awarded to American citizens of Oriental ancestry born in Hawaii to enable them to study at the University of Hawaii and at universities in the United States.

Another change was made in 1927. Under the plan operating at present American citizens of Japanese ancestry are sent to Doshisha University to study the language and culture of Japan and to teach English. Nearly fifty men and women have been awarded these scholarships.

The Friend Peace Center will house these students in the future. They are expected to take leading rôles in making this international house a typical "Hawaii Christian Center" in Japan.

A piece of property near the University comprising an area of over 21,000 square feet and including a large building was purchased by the Richards, and the house is being remodeled to serve as a student dormitory and to provide ample accommodations for a social, religious and international program.

To assist with the remodeling and to help commemorate the twenty-fifth anniversary of the founding of the Friend Peace Scholarship—an anniversary number of *The Friend* was published—a member of the Scholarship Committee, Mr. Colber Naoya Kurakawa, went to Yokohama in February.

The scope of the scholarships was enlarged in 1932 to include Yenching University. Dr. Danjo Ebina, former president of Doshisha and Honorable Yukio Ozaki, at the time Mayor of Tokyo, were among the prominent sponsors and patrons of the original plan.

It is hoped that the establishment of this center will make an important contribution to American-Japanese relations.

Book Chat

A Slam at Puritans

It has been quite the fashion for some time to slam the Puritans—and so easy, considering how long ago they lived! No fear of suits for libel!

Opening at random *Puritans in the South Seas* I was struck by the sentence "of course these God-fearing adventurers [missionaries] could not foresee that they would likewise take with them the germs of diseases which would sweep most of the population of some of the islands into eternity."

Oh-h?

The white men who had visited or lived in the Sandwich Islands—for instance—for nearly fifty years before the missionaries went there must have taken with them a clean bill of health, although some were beachcombers and some were convicts from Australia!

It remained for the missionaries from the windswept hills and farms and small towns of New England to infect the innocent savages with disease!

The blurb on the jacket states that "Louis B. Wright and Mary Isabel Fry have written a fair if lively narrative. . . . "

Lively?

I found it very difficult to plod through the section on the Sandwich Islands, though I was naturally very much interested in those Islands. A friend who read it at my request found it just as hard work.

No spicy scandals! No vivid stories to lend a fillip to a very drab style.

Some one ought to write a book about the traders who have always preceded missionaries in heathen countries.

That would be a spicy volume!

Fair?

If the authors had really "tried to give an honest picture" of missionary work in the Islands, as they claim—I revert to the Sandwich Islands as I have access to the original documents in their case—they would at least have tried to sketch the condition of the islanders after their association for nearly half a century with some of the lowest types of white humanity—before the missionaries arrived.

They would have tried to give an idea of their economic condition at that time. I refer you to an article on that subject by Robert Willson, a layman, in the May Missionary Herald.

These omitted facts would have explained actions that seem harsh or dictatorial, divorced from the reasons for them. Those missionaries were close to the people, understood their needs, as we of this century cannot.

The authors ascribe the worst motives to the most commonplace actions. "As rapidly as possible the Scriptures and other religious works were translated and printed, and in an incredibly short time, the islanders had been taught to read and write. It was not for nothing that nearly every missionary reinforcement carried a printer and a group of teachers."

Dreadful! At least the authors seem to feel it was. There is hardly a sentence in that section that does not show with a slant of epithet a strong personal bias against Protestant missionary work.

Now, why was that?

Why does the book try to discredit Protestant missions?

When the chiefs "requested the evangelists to draft laws pleasing to God . . . the missionaries took counsel from the Bible and offered the Ten Commandments as a sufficient code."

Since when have the Ten Commandments become suspect? Their tabus were certainly an advance over the tabus previously observed by the islanders.

"It was the strict enforcement of the Ten Commandments that aroused the bitter hostility of the traders."

It would!

The American missionaries were of course very faulty men—like the rest of the human race. They made mistakes. But they were the best commodity New England could send to the heathen.

At least somewhat better than the exports of rum and vice that had been pouring into the Islands.

The great fault of the missionaries in the eyes of the authors was that they tried to establish a spiritual dictatorship in the Islands.

Well, perhaps they did. The Islanders might have had worse.

Moreover, is it not a guiding principle of one of the great branches of the Christian Church of the present day that the people, to be saved, must submit to a spiritual dictatorship of the firmest sort?

Grace H. Knapp

Books Received

Cherokee Messenger, by Althea Bass (University of Oklahoma Press, $3.00) is the story of Samuel Austin Worcester of Vermont, missionary of the American Board, who left the Indians a literate nation through the use of his printing press, and who was thrice arrested by Georgia guards and twice imprisoned for protesting against the treatment of the Cherokees by the State of Georgia. To be reviewed later. *Toward the Sunrising*, by B. H. Bruner (Cokesbury Press, Nashville, $1.50) is a collection of sermons stressing sunrise and sunset: the sunset of war, the sunset of the prophets, the sunrise of justice, etc. *Arthington's Million*, by A. M. Chirgwin (Livingstone Press, London, 2 shillings net) is the very well illustrated story of the administration of the fortune left to missions by Robert Arthington. He died in 1900; by the time it could be administered ten years later the sum had grown to a million pounds, which the trustees were obliged to expend in twenty-five years, capital and interest, and for *new work*. He desired to hasten self-support on the foreign field. See article on page 301. *Christ in the Great Forest*, by Felix Faure (Friendship Press, New York City, cloth $1.00, paper $.50) is a collection of true stories of lives transformed by the Christian message among the primitive Fang of French Equatorial Africa. Mr. Faure is a lay missionary of the Paris Evangelical Missionary Society. *Five Foreigners in Japan*, by Herbert H. Gowen (Revell, $2.00) shows the influence on the history of the Far East of Fernando Mendez Pinto, Saint Francis Xavier, Will Adams, the Pilot, Ranald MacDonald of Oregon, and the first American Envoy, Townsend Harris. The personalities of these five is brought into relief: Will Adams marked the beginning of one of the great periods in Japanese history; MacDonald was a young American who dreamed and adventured; Harris the New York merchant blazed the way of intercourse between nations. Dr. Gowen is Professor of Oriental Studies in the University of Washington, Seattle. *Christian Materialism*, by Francis J. McConnell (Friendship Press, New York City; cloth $1.00, paper $.50) is a study of Christian stewardship, inquiries into the getting, spending, and giving of money. To be reviewed later. *The Kingdom of God in Japan*, by C. Burnell Olds (Sales Agency C. B. Olds, Jr., 1888 East 81st St., Cleveland, Ohio, $.20) is a collection of four lectures by a missionary of the American Board in Japan. They give a good idea of the place occupied by Kagawa in the Christian movement in Japan. *Christianity Confronts Communism*, by Matthew Spinka (Harpers, $2.00) reviews Marx and Engles, explains why Lenin, Trotsky, and Stalin thought as they did, analyzes the efforts of the Communists, presents a general view of conditions today in the Soviet Union and states what Christianity must do under such conditions. Professor Spinka's subject at Chicago Theological Seminary is the History of Eastern Christianity. *Students and Christian World Mission* Jesse R. Wilson, Editor (Student Volunteer Movement, 254 Fourth Avenue, New York, $2.00) is a report of the twelfth quadrennial convention of the Movement at Indianapolis, giving in full the addresses of Reinhold Niebuhr, John Mackay, T. Z. Koo, Gonzalo Camargo, Kagawa, Frank Laubach, Ray Phillips, John R. Mott, Robert E. Speer, and others, messages from students, a full account of the seminars and other features of the convention. *The Essence of Spiritual Religion*, by D. Elton Trueblood (Harpers, $1.50) is a reinterpretation in a clear and modern style of old truths that need emphasizing. Dr. Trueblood is editor of that oldest

[*Continued on page 332*]

Two Cooperative Farmers [*Continued from page 314*]

veillance at different times and though his attitudes were not satisfactory to the Japanese Government.

Upon advice given him by friends in Japan, he decided not to return to that field and so asked to be released by his Board. He felt that the correction of the evils in either Japan or America was the duty of the Christian believers of each country.

He felt that he could attack such evils here in America and take the consequences upon himself. At any rate, he has for the time being turned his back upon the work in Japan and is entering deeply into what he considers his mission to America.

Mr. Franklin is one of the rare spirits of the missionary force in personal character. Dr. Eddy calls him the first "saint" he ever has really been associated with in work. His religious convictions are Christian. He has an unqualified belief that there is no correction for the evils of the world except in Christ and in the spirit which Christ will form in His believers. He holds more radical views of the revolution necessary in the social program than some hold or believe necessary for the gaining of the ends which we all desire.

"If we had more people in the world of the spirit of Sam and Mrs. Franklin," writes Secretary McAfee of the Presbyterian Board, "of their full and unqualified consecration, of their complete self-forgetfulness, we could carry through the enterprise leading to the Kingdom of God far more easily than seems now possible."

Mr. Franklin will reside at the Farm and have the general management of the venture. Dr. Eddy will promote its interests wherever he can in his travels.

Summer Conferences

Under Congregational Christian Auspices

The following conferences and schools are maintained or approved by some Congregational Christian agency (state conference, Congregational Education Society, Council for Social Action). In a few instances, they are held in cooperation with some other denomination.

State or District	Date	Conference Address	Director or Dean
Alabama	July 6–12	Southern Union College, Wadley, Ala.	Rev. A. R. Van Cleave, Wadley, Ala.
	July 27–Aug. 2	Camp Sealacon, R. No. 2, Skipperville, Ala.	Miss Marguerite Davison, Thorsby, Ala.
California (North)	July 25–Aug. 1	Asilomar, Calif.	Dr. T. T. Giffen, 3805 Piedmont Av., Oakland, Calif.
California (South)	June 8–13	Kern County Camp, Greenhorn Mt., Kern, Calif.	Dr. M. B. Fisher, Box 112, La Canada, Calif.
	June 15–20	Camp Marston, San Diego, Calif.	Rev. C. L. Prior, Escondido, Calif.
	June 20–27	Los Angeles Boy Scout Camp, Big Pines, Calif.	Rev. H. H. Eymann, Saticoy, Calif.
	Aug. 22–29	College Conference, Los Angeles Boy Scout Camp, Big Pines, Calif.	Rev. W. G. Nicholson, 1989 Westwood Blvd., Los Angeles, Calif.
Colorado	June 7–12	Eastern Slope, Geneva Glen, Indian Falls, Colo.	Rev. Ervine Inglis, Greeley, Colo.
	Aug. 4–11	Western Slope Conference, Grand Mesa, Colo.	Rev. R. W. Thomas, Newcastle, Colo.
Connecticut	June 26–July 3	High School Conference, Storrs, Conn.	Dr. R. S. Smith, Yale Divinity School, New Haven, Conn.
	June 27–July 4	Camp Aya Po, Somers, Conn.	Rev. David McKeith, Asylum Hill Congl. Church, Hartford, Conn.
Florida	June 6–13	De Leon Springs, Fla.	Miss Pattie L. Coghill, 117 W. Forsyth St., Jacksonville, Fla.
Georgia	July 20–27	Piedmont College, Demorest, Ga.	Rev. W. T. Scott, 117 W. Forsyth St., Jacksonville, Fla.
	June 9–16	Glen Haven Estates, near Sea Island Beach, Ga.	Rev. W. Carl Parker, Waycross, Ga.
Idaho	July 22–31	Pilgrim Cove Assembly, Payette, Idaho.	Rev. C. E. Ward, 914 E. Bannock, Boise, Idaho.
Illinois	July 1–8	Tower Hill, Sawyer, Mich.	Dr. R. W. Gammon, 19 S. La Salle St., Chicago, Ill.
	July 9–16	Tower Hill, Sawyer, Mich.	Dr. Gammon.
Southern Illinois and Indiana	July 26–Aug. 1	Merom, Ind.	Rev. L. J. Carter, Dundas, Ill.
Indiana	June 15–21	High School Conference, Taylor Univ., Upland, Ind.	Rev. R. G. Siferd, R.R. No. 1, Muncie, Ind.
	June 21–28	Young People's Conference, Taylor Univ., Upland, Ind.	Rev. Daniel Hogan, 815 W. Mulberry, Kokomo, Ind.
Iowa	June 10–17	Grinnell College, Grinnell, Iowa.	Rev. R. J. Montgomery, Grinnell, Iowa.
Kansas	June 1–11	Eureka Lake, R.R., near Manhattan, Kans.	Rev. G. J. Witherspoon, Sabetha, Kans.
Maine	Aug. 31–Sept. 7	Camp Medomak, Washington, Me.	Rev. M. M. Deems, Norway, Me.
Massachusetts	July 6–17	Craigville, Mass.	Rev. F. E. Duddy, 112 Upland Rd., Cambridge, Mass.

In the Summer Youth Gathers for Inspiration

During June, July and August about 6,000 young people from our churches gather in forty conferences "from Maine to California" for happy days of fellowship during which they take a fresh view of the Christian life and the Christian church.

These gatherings meet under all sorts of conditions, ranging from the college campus to plain "camping out." Some have fancy cooks; at others the young people take turns preparing their own meals.

But whatever the surroundings the young people come to know one another better, to appreciate the privilege of worship under open skies, to be more conscious of the place of faith in life.

This costume parade in International Night at Camp Northover, N. J., suggests a conference method of educating for World Peace.

And at the "Negro Northfield" in Kings Mountain, N. C., they find it as necessary as do the whites to study how to be Christian with other racial groups.

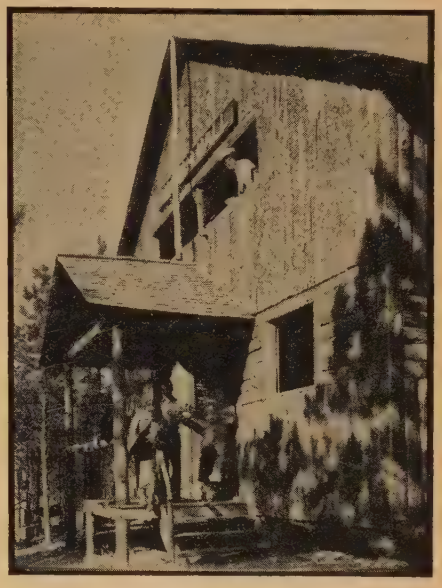
Last summer's conference at Jamestown, R. I., was but an earnest of the good things ahead for the churches of America.

At Camp Northover, N. J., they discuss a program of personal religious living.

At Sealacon in southern Alabama they are studying how to help other young people to be Christian.

(Left) At Camp Rainbow, Conn., they confer on the constructive use of leisure time.

While at Placerville, S. D., they are kindled by the appeal of "Christian Patriotism."



This "college age" at Rainbow discusses the "liquor problem" and the "economic order."

While here at Storrs, Conn., they line up for a lecture on marriage and the home life. Or is it just supper?

Michigan	June 14–20	Northern Youth Conference, Benzonia, Mich.	Miss Helen Boyd, Am. State Svgs. Bank Bldg., Lansing, Mich.
	June 28–July 4	Older Y P Conference, Olivet College, Olivet, Mich.	Rev. G. S. Yaple, 157 Monterey, Highland Park, Mich.
	July 6–14	High School Conference, Olivet College, Olivet, Mich.	Miss Boyd.
Minnesota	July 16–24	YMCA Camp, Lake Independence, Loretto, Minn.	Rev. G. E. Stickney, Fergus Falls, Minn.
Missouri	July 5–11	Drury College, Springfield, Mo.	Dr. C. C. Burger, 6501 Wydown Blvd., St. Louis, Mo.
Montana	July 7–16	Camp Mimanagish, Big Timber, Mont.	Rev. O. R. Warford, Missoula, Mont.
Nebraska	June 8–14	United (M. E. and Congl.) Older Youth Conference, Doane College, Crete, Nebr.	Miss Gertrude Hanford, 410 Barkley Bldg., Lincoln, Nebr.
	June 25–July 1	High School Conference, Doane College, Crete, Nebr.	Miss Hanford.
	July 5–11	Western Youth Conference, Curtis, Nebr.	Miss Hanford.
New England	July 31–Aug. 10	Isles of Shoals, off Portsmouth, N. H.	Rev. C. E. Dunn, 23 Sunderland Av., Rutherford, N. J.
New Jersey (Middle Atlantic and Wash., D. C.)	June 25–July 2	Camp Northover, Bound Brook, N. J.	Rev. A. J. Buttrey, Park Ridge, N. J.
Negro South	June 3–11	Kings Mountain, N. C.	Rev. N. A. Holmes, 2318 Bienville, New Orleans, La.
New York	June 20–29	Wells College, Aurora, N. Y.	Rev. W. N. Tuttle, Walton, N. Y.
	July 11–20	Blair Academy, Blairstown, N. J.	Rev. A. M. Fairbank, 960 Sterling Pl., Brooklyn, N. Y.
North Carolina	June 29–July 5	Elon College, Elon College, N. C.	Rev. F. C. Lester, 505 S. Main St., Norfolk, Va.
North Dakota	June 30–July 8	Pilgrim Park, Bottineau, N. Dak.	Rev. A. C. Hacke, O'Neil Block, Fargo, N. Dak.
Ohio	June 13–20	Older Y P Conference, Defiance College, Defiance, Ohio.	Rev. F. J. Wright, 312 Edgar Av., Dayton, Ohio.
	June 20–27	High School Conference, Defiance College, Defiance, Ohio.	Miss Iva Wonn, 3856 Hoiles Av., Toledo, Ohio.
	June 15–22	Linwood Park, Vermilion, Ohio.	Rev. Paul Kershner, 238 Buffalo, Conneaut, Ohio.
	June 28–July 5	Marietta College, Marietta, Ohio.	Rev. J. P. Peirce, Huntington, W. Va.
Oklahoma (and Texas)	June 3–11	Craterville Park, Okla.	Rev. L. J. Marsh, 829 N. W. 13th, Oklahoma City, Okla.
Oregon	July 20–27	Hillockburn, Oreg.	Rev. G. A. Pollard, 4725 N. Haight Av., Portland, Oreg.
Pennsylvania	July 19–26	Bucknell Univ., Lewisburg, Pa.	Mr. John Philippi, 113 Hyde Park Av., Scranton, Pa.
South Dakota	July 6–13	Lake Kampeska, near Watertown, S. Dak.	Rev. S. W. Keck, Huron, S. Dak.
	July 13–20	Placerville, S. Dak.	Mr. Keck.
	July 20–27	Yankton College, Yankton, S. Dak.	Mr. Keck.
Southwest	July 7–16	Pilgrim Playground, near Flagstaff, Ariz.	Rev. H. E. Johnson, Box 1415, Hurley, N. Mex.

Tennessee	June 8–14	Grandview, Tenn.	Rev. A. W. Hurst, 1103 Missippi Av., Chattanooga, Tenn.
Texas (see Oklahoma)			
Tri-State (La., Miss., Texas)	July 6–16	Kamp Knighton (Morbihan, La.) Star R-A, Iberia, La.	Rev. N. A. Holmes, 2318 Bienville, New Orleans, La.
Utah	July 13–19		Rev. J. F. Walker, 330 Sonna Bldg., Boise, Idaho.
Washington	July 20–27	Twinlo, Twin Lakes, Idaho.	Rev. Everett Hunt, Colville, Wash.
	Aug. 17–24	Seabeck, Wash.	Rev. R. V. Conard, 708 N. 11 St., Seattle, Wash.
Wisconsin	June 18–25	Northland College, Ashland, Wis.	Dr. W. C. Hitchcock, Northland College, Ashland, Wis.
	June 25–July 2	Green Lake, Wis.	Dr. T. R. Faville, 615 Insurance Bldg., Madison, Wis.
	Aug. 31–Sept. 7	Older Y P Conference, Green Lake, Wis.	Rev. Carl Stackman, Burlington, Wis.
Wyoming	July 6–12		Rev. J. F. Walker, 330 Sonna Bldg., Boise, Idaho.

Under Interdenominational Auspices

There are so many interdenominational and inter-agency conferences that it is impossible to list them all. A few here included are typical of the large number maintained by agencies of religious education or social relations or missionary education.

International Council Older Boys' and Girls' Camps (for further information, write: Dr. P. R. Hayward, 203 N. Wabash Av., Chicago, Ill.).

Winnepesaukee, N. H. Girls' Camp: August 10–22 Boys' Camp: Aug. 24–Sept. 5	Lake Geneva Wisconsin Youth Camp: coeducational August 17–29	Geneva Glen, Colorado Youth Camp: coeducational August 10–22

International Council Leadership Training School (for further information write to Rev. Harry C. Munro, 203 N. Wabash Av., Chicago, Ill.): Council Officers' Training School, Conference Point, Lake Geneva, Wis., June 27–July 3; for older young people and adults.

Winnepesaukee Summer School of Religious Education, Geneva Point Camp, Lake Winnepesaukee, N. H., July 27–August 8; for older young people and adults. (Sponsored by Connecticut Council of Churches in cooperation with the International Council of Religious Education; for further information, write to 18 Asylum St., Hartford, Conn.).

Northfield Conference of Religious Education, Northfield Seminary, East Northfield, Mass., July 14–25; dean: Dr. H. W. Gates, 14 Beacon St., Boston, Mass. For young people and adults.

Northfield Missionary Conference, Northfield Seminary, East Northfield, Mass., July 6–14. For women and girls. For further information write to Miss Amy Welcher, 796 Prospect Av., Hartford, Conn.

Vermont Summer School, Green Mt. Junior College, Poultney, Vt., June 22–July 3. For older young people and adults. For further information, write to Rev. G. E. Robbins, 455 Shelburne, Burlington, Vt.

Institutes of International Relations (for further information, write to the Council for Social Action, 287 4th Av., New York City).

Mid-West Institute, Northwestern University, Evanston, Ill., June 22–July 3; for older young people and adults.

Duke Institute, Duke University, Durham, N. C., June 8–19; for older young people and adults.

New England Institute, Wellesley College, Wellesley, Mass., June 23–July 3; for older young people and adults.

Books Received [*Continued from page 326*]

Quaker periodical, *The Friend*, and this autumn will become Chaplain of and professor in Stanford University. *The Truth of Christianity*, (Messrs. E. S. Gorham, 18 West 45th St., New York City, $1.00) is the twelfth edition of "an examination of the more important arguments for and against believing in that religion" by Lt.-Col. W. H. Turton, D.S.O., late Royal Engineers. *Puritans in the South Seas*, by Louis B. Wright and Mary Isabel Fry (Henry Holt, $3.00) is an account of the evangelization of Polynesia. See review page 325. *The Origin of Religion*, by Samuel M. Zwemer (Cokesbury Press, $2.00) is based on the Smyth Lectures given at Columbia Theological Seminary, Decatur, Georgia.

Recent Publications

Commission on Missions

Custodians of the Pilgrim Spirit. The Two-Year Plan.

Home Boards

The Crown of Brotherhood. Joint Report.

This, That, and the Other

Queen Mary Receives Missionaries

When the *Queen Mary*, "Britain's masterpiece" and the latest link of the Cunard White Star Line between America and England, leaves New York Harbor on July 8 for her third trip across the Atlantic, she will have among her passengers American Board missionaries returning to their work in West Central Africa. They are Rev. and Mrs. Richard S. Webb returning to Bailundo, with their three children; going back to Dondi, Miss Mary W. Hurlbut and Miss Una Jean Minto.

These missionaries will not travel first or even second class and so they will not enjoy all the privileges of this great sea-going hotel with its complete swimming pool, its two acres of open sport and promenade decks, its electric elevators, dance hall and shopping center. But a third class ticket—which, by the way, costs less than the usual tourist class used on other liners—will make possible a necessary sea voyage on a boat so large and well equipped that the missionaries should arrive at their destination in much better physical and mental condition than all too often is the case with smaller boats.

The Board has learned through rather costly experience that the size and type of ship used is of tremendous importance in missionary transportation. The *Queen Mary* seems to have been made to order for good results in this respect.

Some Anatolia School Girls

are making heroic efforts to get an education. One Armenian girl lives so far from the Anatolia Girls' School in Saloniki, Greece, that it takes her two hours to get to it. Four hours a day for coming and going cuts down study hours, yet she maintains good grades and a quiet spirit, reports Principal Bertha Morley. Last year and this, friends have made it possible for her to be

Last summer the seniors of the Anatolia Girls' School in Saloniki, Greece, presented Greek folk dances in costume at the Vienna Festival.

a boarder during the winter months. She is one who needs a scholarship; they do not have food enough in her home sometimes.

Another, the daughter of a peripatetic photographer, ranks near the top of her class; she is clever, courteous, quiet and well dressed; her father cannot manage all of her tuition but pays what he can.

Another, a Greek, has had to contend with family financial reverses and a long illness, in spite of which she has persisted because of her love for the School. The president of student government, tall, dignified, efficient, and from one of the best families in town, also loves the School and works for its good.

One of the graduates, after three years of study in America, became a teacher in the American Junior College at Athens three years ago, has charge of a dormitory, and is so successful in every way that she wins praises from all. Another was winner of a prize in a competition open to all students under a certain age in Europe. Another, a brilliant girl, is now studying in the University of Brussels.

A College Age Group

Apparently college age young people are more susceptible to the appeal of the church than in the days of much prosperity. Robert A. Bentley, pastor of the Alameda Park Church of Portland, Oreg., gives the following experience:

"Last fall a young man from Nebraska came into our neighborhood and started attending our church. He wanted a young people's organization for his age, as he felt quite out of place in the high school society. I gave him a list of names to call on.

"In two weeks we had rounded up twenty-five of them and the club was started off with a banquet. We had a strong social program but the center of the club seemed to be the fine discussions and programs we had Sunday nights.

"The founder was a most attractive personality and built up enthusiasm that bubbled and boiled. We had a balanced program of outside speakers and meetings led by the young people themselves. We made a great deal of the education for the Peace Plebiscite, and afterward handled topics pertinent to the program centered around Christian Youth Building a New World. We found the topics in the *Pilgrim Highroad* very helpful, and not *too* immature for the young people. We took over the church service one Sunday morning, the folks handling all parts of the service.

"Unfortunately about the end of February the young man from Nebraska went back home. The club staggered, then fell about three weeks ago. We have not given up hope, and soon expect to work on building up a series of seminars on love, courtship and marriage, using authorities here in Portland that should attract attention.

"The primary cause for life and death of the organization was the coming and going of an attractive, enthusiastic personality with organizing ability who could give full attention to its promotion. Another cause for failure was the fact that the membership was attracted from all over the city, but was not integrated into the church life."

Personals

Rev. and Mrs. Max H. Harrison of Bangalore, South India arrived on furlough early in June. Mr. Harrison is a Knox College alumnus, became a Master of Sacred Theology at Harvard after a course at Andover Seminary, then went to Ceylon where he was an associate missionary for eight years. There he met Miss Minnie Hastings, daughter and granddaughter of American Board missionaries, herself a missionary, teaching in the famous Uduvil School; she was also a Wellesley College alumna. They were married in 1922. After two years of study of Indian religions and a Ph.D. from Columbia, Mr. Harrison received full appointment, was professor for a year in Jaffna College, Ceylon; is now professor in the United Theological College.

Rev. Frank Cary of Otaru, Japan is spending a three-months' leave of absence in this country. His family remains in Japan, where are also his mother, Mrs. Otis Cary, and his sister Alice of the Yodogawa Social Center in Osaka.

Rev. and Mrs. Albert J. Saunders of the American College, Madura, India are spending their furlough in their Australian home. Dr. Saunders studied first at Scotch College in Melbourne, then graduated from Texas Christian University, took his M.A. and B.D. degrees from the University of Chicago, and ten years ago, his Ph.D. Was pastor at Crystal Lake, Ill. In 1913 he married Miss Jessie Moysey of Melbourne and was appointed by the American Board to the Madura Mission. He is professor of economics in the college.

Rev. C. Burnell Olds of Japan received from Beloit, his Alma Mater, at the Commencement in June, the honorary degree of Doctor of Divinity. Dr. Olds at the time was attending the reunion of the Class of 1896. He is to deliver at Beloit next fall the Porter Missionary Lectures.

In Memoriam

Walter Spooner

A warm-hearted friend, a man of simple faith, a Christian who did not fear death—such was Walter Spooner. Few men were better known or more sincerely loved among the towns and villages of Illinois. He was a welcome guest in a host of homes.

Walter Spooner was born in England

in 1877, and came to this country in 1900. After studying at Moody Institute he served the church at Hudsonville, Michigan, and the Union Church of Saint Louis. For a time he studied at Oberlin while holding the pastorate of the Second Church of Lorain, Ohio.

In 1912 Walter Spooner began an eighteen year association with the churches of Illinois. At first he was state evangelist, then assistant and associate superintendent, and on two occasions acting superintendent. He served with George T. McCollum, C. C. Merrill and Robert J. Locke. His first love was evangelistic preaching; his major responsibility through the years the care of the smaller rural churches of the state. Almost every year he participated in one or more young people's conferences in the capacity of teacher of the Bible.

Rather different tasks came to him when he accepted the superintendency of the Middle Atlantic Conference in the spring of 1931. He gave himself unsparingly to looking after ninety churches scattered from northern New Jersey to Virginia. But his health was beginning to fail. A six month's leave of absence brought back the appearance of strength, but by the spring of 1935 it was apparent that he could not both work with his accustomed vigor and retain his life. He went to Florida seeking health. But he had never learned the self-restraint which an invalid must exercise. He did not fear death sufficiently to be careful of himself—and the result was death. J. R. S.

Mrs. Francis W. Wilcox

Mrs. Francis W. Wilcox, former Associate Secretary of The American Missionary Association and known to hundreds of Congregational-Christian Churches and thousands of the women of those churches, died suddenly of a heart attack Tuesday morning, May 19th at her home 193 Inwood Avenue, Upper Montclair, New Jersey. She had gone on a shopping trip with her daughter the afternoon before but succumbed in the early morning hours of the following day.

She was born in Roselle, New Jersey in 1867. Her family, the Mellicks, had settled in the state in 1702 so that she could much more truthfully than many lay claim to the title "native daughter." In 1889 she was married to Mr. Francis W. Wilcox in Far Hills, New Jersey. In 1909 they moved to the present home in Upper Montclair where Mr. Wilcox died in 1911. A daughter and three sons survive—Mrs. J. Bancroft Gould of Upper Montclair, James M. and Alan G., of Upper Montclair and Francis W. of Alhambra, California.

Mrs. Wilcox came into the service of the A. M. A. as Secretary of the Bureau of Woman's Work in 1913 at the request of Dr. H. Paul Douglass, then Executive Secretary, who knew of her missionary activities in her home church. She became especially interested in supplying schools among Negroes, Mountaineers, Indians and Puerto Ricans with practical aids to cultural improvement in living conditions. To that end she induced women's associations in Congregational-Christian Churches all over the United States to prepare boxes and barrels of clothing, bedding, curtains and linen to be distributed by the Association. Mrs. Wilcox did valiant service in bringing missionary barrels down to date.

But Mrs. Wilcox was also in charge of the printing of much of the Association's descriptive literature even after her retirement in 1932. Her last pamphlet on Lincoln Academy Kings Mountain, came from the printer shortly before her death.

As missionary-at-large she visited all the places where the Association has work and saw first-hand the disadvantages and needs of the people it would help. She then presented the work in clear word-pictures to Congregational-Christian Churches.

She was also for many years the Vice-President of the Council of Women for Home Missions and in addition represented Congregational women upon the Administrative Committee of the Federal Council of the Churches of Christ in America. She was chairman of the Eva Clark Waid Memorial Fund for World Peace.

Mrs. Wilcox was of an unusually active and practical turn of mind. When in late years the condition of her heart forbade negotiation of stairs, her son James, a mechanical engineer built with his own hands an ingenious elevator so that her active life might not be entirely curtailed. At the funeral services May 21, it was fitting that the man who induced her to enter the work of the Association, Rev. Dr. H. Paul Douglass should conduct the simple but beautiful service. At her request money usually spent for flowers became the nucleus of a fund to be called the "Carrie S. Wilcox Memorial Scholarship Fund." Already other sums have been added to it, one from the Negro Congregational Churches of the South.

G. N. W.

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Erma Kline Heininger

When I returned to China in 1922, after an absence of six years, there were several new people making up the personnel of the Tehchow station and two of these were the Heiningers. One of the contributions Mrs. Heininger made to our station was not only her love of music, but a desire to bring a new life and inspiration to our Sunday evening worship services. She formed some of us into a choir under her weekly leadership; she introduced the threefold and sevenfold Amen responses after prayer, thus aiding the devotional spirit of the service. New hymns were sung, special day services were prepared: our small group thus receiving pleasure and a freshness as if from our home churches in America. She helped the boys and girls in the schools in glee club and chorus music. Her education had prepared her for this type of work, as she had studied for two years in the Adrian College Conservatory, then continued to study both vocal and piano music in the Public School Music and Drawing Department of the Ypsilanti Normal School. Between her graduation from this in 1914 and her marriage in 1917 her work as teacher always included music. Rev. Alfred D. Heininger had also attended Adrian College at the time she had been there. They left for China a few months after their marriage and remained there for ten years.

Mrs. Heininger brought to our Chinese women a newness of life in her effort to interest them more in welfare work. She suggested methods to young mothers in the care of their children: her own home care for her children, full of motherly heart love, wisdom and tact, were to them a beautiful example. Loyal and true, she formed strong friendships with the Chinese of all classes.

In 1927 the Heiningers came home, Mr. Heininger becoming Director of Religious Education in the First Congregational Church in New Britain, Conn. At the time of her death at the age of forty-six Mr. Heininger was pastor of the Valley Church and Community Center of El Paso, Texas. Tehchow was the poorer when she left, and now is the richer in the memory of her.

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The Chronicle

Appointment

May 12. Mrs. Adella M. Langill of Chicago, Ill., as secretary to the President of Kobe College and to the Treasurer of the Japan Commission.

* * *

Furloughs Authorized

May 12. Mr. and Mrs. Dana K. Getchell of the Near East Mission, beginning in the summer of 1936.

May 12. Rev. and Mrs. Henry A. Neipp of the West Central Africa Mission, for health reasons, with a view to retirement.

* * *

Sailed

May 30. On the *Bremen*, Dr. Fred Field Goodsell, to attend the Ad Interim Committee of the International Missionary Council meeting in England, June 4–9.

* * *

Deaths

May 13. At Rochester, N. Y., Elizabeth Pettee Tenny, daughter of Rev. and Mrs. James H. Pettee, missionaries in Japan of the American Board. She served under the American Board 1913–1914, then married a missionary of the Baptist Board and served with him in Japan to 1930. He died in January.

May 19. At Upper Montclair, N. J., Mrs. F. W. Wilcox, Associate Secretary of the American Missionary Association 1913–1932.

May 24. At East Orange, N. J., Rev. Walter Spooner, Associate Superintendent of Illinois 1912–1931, Superintendent of the Middle Atlantic Conference 1931–1935.

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